Apostolic PERSPECTIVES

A Quarterly Devoted to the Apostolate of the Church

VOLUME I SUMMER 1956 NUMBER 2

Sanctity in the World

Frederick J. Crosson

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"Be ye perfect . . ."

OUR Blessed Lord's admonition may be described in traditional theological terms as a *precept,* in order to distinguish it from a counsel. The precepts which Our Lord taught are binding on all Christians, they prescribe things which are essential for salvation. Thus *all* Christians are called to be perfect. What does this mean, to be perfect?

> A thing is said to be perfect insofar as it attains its proper end. . . . Now it is charity which unites us to God Who is the last end of the human mind. . . . Therefore the perfection of the Christian life consists radically in charity.[1]

"He who loves his neighbor," St. Paul says, "has fulfilled the law."[2] But this perfection of Christian life which consists in the love of God is to be distinguished from the "states of perfection." Let me quote St. Thomas again:

> Properly speaking, one is said to be in the state of perfection not through having the act of perfect love, but through binding himself in perpetuity and with a certain solemnity to those things which pertain to perfection. . . . Wherefore nothing hinders some from being perfect without being in the state of perfection, and some being in the state of perfection without being perfect.[3]

The various "states of perfection" are constituted by the vows to observe the *counsels* of Our Lord, e.g., the three evangelical counsels of poverty, chastity and obedience. The observance of these counsels is not binding upon all, but rather is intended to facilitate the achieving of perfection.

> The commandments, other than the precepts of charity, are directed to the removal of things contrary to charity, with which, namely, charity is incompatible, whereas the counsels are directed to the removal of things that hinder the act of charity and yet are not contrary to charity, such as marriage, the occupation of worldly business, and so forth.[4]

Personal sanctification can therefore be achieved only by the performance of all of those acts to which charity urges us, according to our state of life. These acts refer to God, ourselves and our neighbors, and, again according to one's state of life, they will tend to bear more upon one object than another, although all are rooted in the love of God and result in the sanctification of the person. The concrete question to be posed is this: prescinding from the states of perfection, in which one can either remain in the world or renounce it, what does charity imply for a life in the world? What, in general, does the love of God and our neighbor urge us to, as men and women of the world?

Common Misconceptions

I would like to approach this question by sketching what I believe are two erroneous conceptions, not simply as a dialectical exercise, but because personal experience and observation lead me to believe that they are the most widely spread opinions of the average Catholic.

The first is that our spiritual perfection issues obliquely, so to speak, from our worldly activities. Thus we perfect ourselves spiritually when we take time out for religious activities, or when we use our worldly goods to foster spiritual activities — for example by donations to the missions or religious orders. The basic presupposition here is that it is the religious state which is the perfect one, and the secular is by its nature an imperfect one. A person who chooses the life of the world, thus chooses to be less perfect, or to achieve sanctity *in spite of* his state. And, in fact, where this presupposition exists, we observe that a person who is moved to desire greater sanctity conceives it to be necessary to devote more time to "religion." The confusion in such a person's mind is due to not distinguishing the states of perfection from the perfection of life: in general, the monastic life is taken as the ideal. How many times one hears the phrase "What a holy man he is!" applied to someone who spends a great deal of time in church.

A second conception is that spiritual perfection comes through the fulfilling of fraternal charity, manifested in what are certainly worldly works — and yet it is not in simple opposition to the first, but partakes of similar presuppositions. I am thinking of persons such as those in a House of Hospitality, whose life is dedicated to the corporal works of mercy. Here perfection is seen to lie in the performance of works of charity which express our love for our neighbors in a tangible way. There is no question but that such acts are precepts, that is, absolutely essential for our salvation. We must love not only in word and tongue, but in deed and in truth.[5] As St. James says, after all, the devils believe in God — if you have no works to show, you have no faith.[6] And yet here again, it seems to me, as understood by many or most people, the presupposition is that to dedicate ourselves totally to Christ, we must abandon our secular work. Ordinary worldly activities interfere with one's spiritual perfection.

Secularistic Views

Both of these views are, I submit, forms of secularism, of that separation of religion and life which the Popes have condemned. The first is because it wrongly conceives the everyday life of business and so forth to be a time of preoccupation which either makes possible acts of charity — donations, almsgiving — or else distracts us from religious things. The second view is wrong insofar as it conceives — *if it does* — a life devoted to the corporal works of mercy to be the sole adequate response of charity to the evil and indigence in the world. More precisely it is wrong insofar as it conceives a direct individual response to be the only really adequate one.

To make these criticisms clear, let me sketch a third conception of the achieving of sanctity in and through the world. St. Paul, whom no one can accuse of not desiring the perfection of his

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MR. CROSSON presented this paper at the Midwest Conference on the Life of Total Dedication in the World, in Chicago, March 1956. An instructor in the General Program of Liberal Education at the University of Notre Dame, Mr. Crosson here appears for the second time in *Apostolic Perspectives*.

charges, was not troubled about his sheep withdrawing from the world. In First Corinthians, he says,

> Everyone has his own vocation, in which he has been called; let him keep it. . . . Each of you is to remain, brethren, in the condition in which he was called.[7]

St. Francis de Sales is even more explicit:

> Just as God made trees to bear fruit, each after its own kind, so He wishes Christians — the living trees of His Church — to bring forth fruits of devotion, each according to his gifts and station in life. The nobleman, the toiler, the maiden, the wife, the servant — all show their devotion according to health, duties and opportunities. It would ill become a father of a family to live as a hermit, or the worker to spend his day before the altar.[8]

Incarnating the Social Order

The duty of the Christian who has chosen to live in the world is to restore the social order itself to Christ, or that part of it in which he labors. His sanctification comes not from withdrawing, but from plunging himself into the economic, political, social world of secular history. Insofar as he penetrates into an alien and unchristian milieu, he runs the risk of cutting himself off, so to speak. Pope Pius XII has spoken of "the faithful and more especially the laity" as b e i n g in the "front lines of the Church."[9] This is why these front line apostles must have the sense not merely of "belonging to the Church, but of *being* the Church,"[10] of incarnating Christ where He was not before.

But this duty cannot be adequately fulfilled through the direct activity which abandons our everyday functions. To do this is, I think, however shocking it may sound, ultimately an incomplete charity, if it is based upon the premise that the concrete order of social, economic and political life is too admixed with corruption to cooperate with. Jacques Maritain has called this a pharisaical purism, because it implies that sin is contracted from without rather than from within. St. Augustine long ago noted that a complete charity must desire the extinction of the works of mercy.

> You give bread to those who hunger; but it would be much better if no one was hungry, and if you gave to no one. You clothe those who are naked; if only all were clothed, and there was no such necessity. . . . All these services, as a matter of fact, respond to necessities. But to eliminate misfortune, that would be to do the works of mercy. Much truer is the love that you bear to a fortunate one whom you can oblige in nothing — so much the purer will be that love, and so much the freer.[11]

This is a crucial point, for if what St. Augustine says is true, then we can see the connection between the rather vague term "social structures" and the commandment of love. What we ought to love in our neighbor is that he may be in God;[12] that is, the well-wishing, the benevolentia that is love is a wishing for his greatest good, the salvation of his soul. But what if the primary way for one not possessing sacerdotal powers (or not exercising them in a specific instance) to will that good *in deed and in truth* is to remove the hindrances to the free reception of Divine Grace? And what if the most effective way to do this is to change the social, economic and political customs and institutions which weigh so heavily upon us all? It may be stated bluntly — p e r h a p s overstated — by quoting a French cardinal:

> Take careful note of this. The salvation of persons cannot be accomplished without a certain "salvation" of the social order. . . . A priest will fail in his vocation if he confines his efforts to the salvation of persons, for he has not only souls for parishioners but problems, organizations and a given section of space and time in the city of this world.[13]

Lest this be thought mere Gallicanism, here is what Pope Pius XI said:

> The personal apostolate can no longer suffice, if indeed it can be so much as maintained that it ever did suffice.[14]

Charity in the World

The object of a charity in the world, then, will be the application of natural techniques to the solution of *natural* problems, but under the light of revealed truth and motivated by supernatural love. Each of these four elements is essential. If the problems are social, that is, natural, then the techniques must be appropriate. One cannot deal politically with Russia as one would deal theologically with Marxism, or deal legally with segregation as one would deal theologically with racism. Economics and not revealed truth must tell us just how much a living wage is in a given time and place, political science must tell us how to organize a vote to get the men we want. On the other hand, the knowledge presented by these natural techniques must be submitted to a judgment which takes into account the final end of man, and respects the rights of morality and the Church. It is only in the light of Christ's truth that we are able properly to evaluate courses of action, though the courses themselves may have

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Total Dedication in the World

Stephen Hartdegen, O.F.M.

Theological and Juridical Aspects

THE term "life of total dedication" will be used in the present discourse to refer to a morally permanent state or stable condition of life spent in the pursuit of evangelical perfection and recognized as such by the Church. The phrase "in the world" is employed to express the medium, namely, secular life, in which perfection is pursued, to distinguish it from that of religious life and from societies of common life without vows.

Christian perfection consists in the fulfillment of the twofold law of love of God and love of neighbor. "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like it. Thou shalt love thy neighbor as thyself. On these two commandments depend the whole law and the prophets."[1] Everyone is said to be perfect if and when he attains his final end. God is our final end and love is that which unites us to Him. "God is love, and he who abides in love abides in God and God in him."[2]

There is a twofold way that leads to the perfection of love, the way of the precepts and the way of the evangelical counsels. The way of the precepts obliges all men. "If thou wilt enter into life," said the Savior, "keep the Commandments." This is indispensable for salvation. When the man to whom the Savior gave the command answered, "All these I have kept, what is yet wanting to me," Jesus continued, "If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come follow me."[3] It is in this second reply of Christ that we discover the second way to Christian perfection. Indeed this goes beyond the precepts incumbent on all and is given in the form of a permanent counsel, like that of chastity mentioned in the same chapter of St. Matthew: "There are eunuchs who have made themselves so for the kingdom of heaven. Let him accept who can."[4] These counsels and the end which they seek to attain, "If thou wilt be perfect," involve a stable condition or way of life which constitutes complete self-giving: renunciation of temporal goods or the independent use of them through poverty; renunciation of the right to marriage through chastity; and, as will be seen presently, even of one's own will through obedience.

The Church recognizes by law three types of profession of the state of perfection to be acquired: that of religious life, of societies of common life without vows, and thirdly, of secular institutes. It is not within the scope of our topic to discuss total dedication in the religious life or in societies of common life, without vows closely resembling religious life, but rather total dedication of life in secular institutes. The elements constituting total dedication of life in secular institutes, like those pertaining to religious institutes and societies of common life, are theological and juridical. As far as substance is concerned each of the three constitutes the state of total evangelical perfection, and each constitutes also a juridical state in the Church.

Theological Elements of Total Dedication in Secular Institutes

Secular institutes profess the state of evangelical perfection comprising the three essential elements, namely, total consecration of life, a moral bond obliging before God, and a stable manner of life.

A. *Consecration of life:* "Societies, clerical or lay, whose members in order to acquire Christian perfection and to exercise a full apostolate profess the evangelical counsels in the world . . . are called . . . Secular Institutes."[5] Members are required to profess perfect *chastity* by vow

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FATHER HARTDEGEN, from Holy Name (Franciscan) College of the Catholic University of America, Washington, D.C., has been one of the pioneer priests working with secular institutes in this country. He delivered this paper in March 1956 at the Midwest Conference on the Life of Total Dedication in the World, in Chicago.

oath or consecration obliging in conscience, *obedience* confirmed by vow or binding promise in homage to God and for exercising the apostolate, *poverty* also binding by reason of vow or promise.

B. *The moral bond* obliging members of secular institutes before God to strive more efficaciously for perfection is contained in the profession of chastity by vow, oath or consecration, and of obedience and poverty by vow or promise. According to a declaration of the Congregation of Religious[6] these bonds oblige in conscience, and the obligations they induce are grave from their very nature. From the profession of the evangelical counsels and their consequent obligations to strive for perfection, members of secular institutes are placed in a position different from that of other Christians in regard to Christian perfection.[7]

C. *The stable manner of life* involving the obligation of perseverance in perpetually professed members is obtained in a twofold way: (1) by vows or promises made to God; (2) by the bond which unites the members of an institute to one another. Stability is maintained even among those not yet perpetually professed because of their intention of perseverance and of renewing their vows when they will have expired.

Juridical Elements of Total Dedication in Secular Institutes

General Elements

Secular institutes constitute a true juridical state of perfection. The whole purpose of the Apostolic Constitution "Provida Mater Ecclesia" was to give juridical status to secular institutes. The requirements for a juridical state of perfection are fulfilled in secular institutes:[8]

A. *External character or condition of life* in pursuit of evangelical perfection. Secular institutes are visible societies and their life of poverty, chastity and obedience is external, though it should remain hidden and unknown to the public at large;

B. *External and juridical character of the cause of stability,* namely, the bond by which members of secular institutes are obliged to perfection and to persevere in the institute. Not only is this bond contracted externally but it is also juridical, that is, capable of being externally enforced or exacted in society. Juridical stability is no less evident in secular institutes than in religious institutes. The vow, promises and bond of perpetual members are permanent and cannot be dissolved at will but according to the norms of the Constitution. Members in temporary vows are admitted only because their intention is to renew the vow and promises when the time expires, just as in religious institutes, as the Apostolic Constitution implies in quoting Canon 488, No. 1. The bond or juridical stability even in temporary vows is gauged from: (1) the juridical intention of persevering; (2) the juridical nature of temporary vows which have the same obligatory character as perpetual except for the time element; (3) the moral bond juridically sanctioned by the Church;

C. *Approval of the Church* contained in the Apostolic Constitution "Provida Mater Ecclesia" for all secular institutes, and the special approval which according to articles V, VI of the same Constitution must also be sought from the Holy See.

Special Juridical Elements

Secular institutes constitute a private or, more precisely, a semi-public juridical state, not a canonical or public state in the Church. Neither by law or rule are they, or can they be called religious institutes or societies of common life except where some prescript of the law, by way of exception, is accommodated and applied to them.

Special Laws for Secular Institutes

The special laws enacted for secular institutes result from the peculiar social character of such institutes. Their substance is as follows:

A. Secular institutes are *clerical or lay societies,* not religious institutes.

B. "The internal government of secular institutes may be ordered hierarchically like that of religious institutes or societies of common life."[9] They can therefore be divided into provinces dependent on a superior general and having universal, rather than merely local character. Or the form may be non-hierarchical, like that of the Order of St. Benedict. Or it may be governed through, or not through, a confederation. A secular institute may have *any form of government,* even one with strictly local and diocesan character.

C. Secular institutes are governed by the laws of the Code of Canon Law in those things that pertain to them as moral collective persons. Their special law, however, is the Apostolic Constitution "Provida Mater Ecclesia," the norms of the *Motu Proprio* "Primo Feliciter" of Pius XII,

the instruction of the Congregation of Religious "Cum Sanctissimus," and finally the individual constitutions approved by the Holy See for each institute.

D. *The peculiar character of the social activity and apostolate* in secular institutes is the chief distinction in relation to other canonical states of perfection. Unlike religious institutes and societies of common life, secular institutes exercise their social and religious activity intrinsically in the world, i.e., while living a secular life in the world. Hence members of secular institutes:[10]

(1) retain their social state in the world, their secular professions, even public professions or occupations as other citizens;

(2) internally the work and activity of members of secular institutes are specifically religious and apostolic. Externally, however, they do not differ from the works of other secular people;

(3) the works of members of the institute are predominantly individual or personal, not collective. If they are collective or performed under direction from superiors they still appear externally as performed by individuals;

(4) except those members of institutes who follow a common life according to the Apostolic Constitution or their own constitution, all the others live in the world, even with their own families. Neither do they refrain from participation in social relations, indeed they cultivate them so that through them they may spread the kingdom of God. Their secular garb is used as a means of entree or penetration in places and environments closed to priests and religious.

The whole life of members of secular institutes, sacred to God through the profession of perfection, must be turned toward the apostolate, which ought to be so constantly and virtuously practiced through purity of intention, interior union with God, generous forgetfulness of self, strong self-denial and love of souls, that it shall bear the mark of the interior spirit which informs it and at the same time shall constantly nourish and renew that spirit. This apostolate embracing the whole of life is usually felt so constantly, deeply and sincerely in these institutes that, by the aid and according to the plan of Divine Providence, an ardent thirst for souls seems not only to have furnished the happy occasion for a life of consecration but to have impressed upon it largely its peculiar nature and form and in a marvelous way to have demanded and brought forth the so-called specific end of the institute as well as its generic end. This apostolate of secular institutes is to be faithfully practiced not only *in the world*, but *as of the world*, and therefore with avowed aims, practices, forms, and in places and circumstances corresponding to this secular condition.[11]

E. The social character of secular institute requires the *incorporation of members* into a so ciety. The "bond," taken in the strict sense, b which a secular institute and its members ar joined together ought to be: (1) *"stable,* accord ing to the Constitution, either perpetual or tem porary but to be renewed at its expiratio (Canon 489, a. 1); (2) *mutual and complete,* s that according to the norm of the Constitutio members give themselves totally to the institut and the institute accepts responsibility and car for its members."[12]

F. *Common life,* i.e., board and lodging, i neither imposed nor prohibited. One or severa houses, however, are required according to ne cessity or usefulness, as mentioned in the norm of Art. III, No. 4. Even where common life i practiced it is not canonical, i.e., not governe by Canon Law, and therefore must not be con fused with religious life.

G. *Vows and Promises.* Vows taken in secu lar institutes are not public, i.e., publicly re ceived in the name of the Church. Hence thoug members are bound by the virtue of religion t observe the vows, they are not thereby regarde as sacred persons in the canonical sense, nor i the profanation of their persons a sacrileg Consequently the violation of their vow is not t be regarded as a sacrilege.[13]

The vows are not private in the same sense a those vows subject to the Sacred Penitentiary The latter are private of the internal forum The former, though private, pertain to the exter nal and juridical forum because the members be long to a category of persons subject to specia juridical norms. Therefore they can properly b called semi-public vows, or recognized privat vows or social vows.

H. *Exercises of Piety.* The exercises of piet and self-denial required in the life of total ded cation in secular institutes are those common t all who aspire to the perfection of Christian liv ing.[14] The constitution of each institute speci fies these exercises. In general they includ daily Mass and Holy Communion, a period o meditation, spiritual reading, an office in man institutes, the rosary and other devotions, weekl confession, monthly day of recollection and a annual closed retreat.

Conclusion

There is not lacking abundant evidence tha the life of total dedication in the world as prac ticed in secular institutes contains both th

theological and juridical elements required of such complete dedication. In his *Motu Proprio* confirming secular institutes Pope Pius XII says:

. . . having in mind the great number of souls "hidden with Christ in God,"[15] who aspire to sanctity in the world and joyfully consecrate their whole life to God "with a great heart and a willing mind"[16] in the new secular institutes, We cannot but give thanks to the Divine Goodness for this new division which has come to swell the army of those who profess the evangelical counsels in the world, and also for the strong arm which has come to reinforce the Catholic apostolate in these troubled and sorrowful times.[17]

We are all aware that despite the good results of the six conferences on secular institutes held in many parts of our country which have done much to make the nature of the life of total dedication known and to stimulate vocations as well as the establishment of new foundations, there is still widespread ignorance of their existence and nature. We exhort you to make this manner of life known by prayer, study, by lectures and the prudent use of the written word. The promotion of such vocations is the ardent wish of the Supreme Pontiff himself:

To the moderators and assistants of Catholic Action, and of other Associations of the faithful, in whose maternal bosom are being trained to full Christian living and introduced to the exercise of the apostolate so many chosen young people who are called by divine vocation to a higher life either in religious institutes and societies of common life or in secular institutes, We recommend with fatherly affection that they generously promote such holy vocations, and that they lend a helping hand not only to religious institutes and societies but also to these truly providential institutes, and as far as their own internal government permits, freely make use of their services.[18]

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[1] Matt. 22:37-40.
[2] I John 4:16.
[3] Matt. 19:16-21.
[4] Matt. 19:12.
[5] Apostolic Constitution "Provida Mater Ecclesia," Art. I, *Acta Apost. Sedis*, 39.
[6] *Decreta, Rescripta, Formulæ*, n-I, 5. Cf. *Commentarium Pro Religiosis*, 1949, p. 293.
[7] "Secular Institutes by reason of the state of full perfection which they profess and of the entire dedication to the apostolate which they impose, are within that same kind of perfection and of apostolate, evidently called to higher things than those which would seem sufficient for the faithful, even the best of them, working in merely lay Associations or in Catholic Action and other pious works." *Instruction on Secular Institutes*, Sacred Congregation of Religious, March 19, 1949, *Acta Apost. Sedis*, 40, p. 293.
[8] *De Institutibus Sæcularibus*, I, Rome, 1951, p. 301 f.
[9] "Provida Mater Ecclesia," Art. IX.
[10] *De Institutibus Sæcularibus*, I, p. 304 f.
[11] *Motu Proprio* "De Institutorum Sæcularium Laude atque Confirmatione," March 12, 1948, *Acta Apost. Sedis*, 40, p. 283.
[12] "Provida Mater Ecclesia," Art. III, No. 3, sect. 1, 2.
[13] *Commentarium Pro Religiosis*, 1949, p. 292 f.
[14] Cf. "Provida Mater Ecclesia," Art. III, No. 2.
[15] Colossians 3:3.
[16] II Machabees 1:3.
[17] *Motu Proprio* "De Institutorum Sæcularium," *Acta Apost. Sedis*, 40, p. 283.
[18] *Ibid.*

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to be defined by natural knowledge. And finally, no good will ever be accomplished unless the proper spiritual formation is at its very root: there will be no salvation of the temporal order without penance and prayer. In this, the contemporary apostle in the world is only following in the footsteps of his Divine Master:

The world belongs to God by right of creation; to the devil by right of conquest, because of sin; to Christ by right of victory over the first conqueror, by His Passion. The task of the Christian in this world is to dispute his domain with the devil and wrench it from him.[15]

In the wonderful discourse of Our Lord to His disciples after the Last Supper which St. John relates, there is one phrase which has always struck me as a charter for the sort of apostolate here described. As much as any verse in the Gospels, it emphasizes the meaning of the Incarnation for the natural world. Christ was addressing His Father:

I do not ask that Thou shouldst take them from the world, but that Thou shouldst preserve them from evil.[16]

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[1] *S.T.*, IIa IIae, q. 184, a. 1.
[2] Rom. 13:8.
[3] *S.T.*, IIa IIae, q. 184, a. 4.
[4] *Ibid.*, a. 3.
[5] I John 3:18.
[6] James, ch. 2.
[7] 1 Cor. 7:20, 24.
[8] *Introduction to the Devout Life*, part I.
[9] *Acta Apost. Sedis*, 1946, p. 149.
[10] *Ibid.*
[11] *Sup. Can. Joan.*, I Joan. 8:5.
[12] *S.T.*, IIa IIae, q. 25, a. 1.
[13] Suhard, "Priests Among Men," in *The Church Today* (Chicago: Fides, 1953), pp. 291, 293.
[14] *L'Action Catholique*, Traduction francaise des documents pontificaux [1922-1933] (Paris: Maison de la Bonne Presse, 1934), p. 422.
[15] Maritain, *True Humanism* (New York: Scribner's), p. 101.
[16] John 17:15.

The Lay Apostolate in Chicago

Vincent J. Giese

IF THE Mid-west can be called the Heartland of America, Chicago is its pumping station for vigor. The speech figures of a Carl Sandburg, worn thin by repetition, still ring true. With the impending opening of the St. Lawrence Seaway, Chicago is now destined to become the world's largest metropolitan center.

As a booming, switches-open nerve center for Mid-America, Chicago has her share of problems. She literally has proliferating under her wings almost all the world's problems in microcosm. As a city built on nationality neighborhoods, now finally disintegrating, Chicago is the scene of interacting racial and nationality tensions, deteriorating residential areas, and constant transiency of people from one neighborhood to another. With hundreds of Negroes coming monthly into Chicago from the South and with dozens of Puerto Ricans (her most recent immigration wave now numbers 20,000) coming by plane each day in search of employment and housing, Chicago is in constant struggle to integrate her citizenry harmoniously.

In the midst of this melting pot metropolis, which in the eyes of many is more and more becoming the Capital of the United States, lives the Catholic Church. Nearly half of Chicago's three and one half million population are Catholic. Her Catholics are served by 870 priests and 279 parishes, the average total population of each parish being near 13,000, of which the average Catholic population is 6,000.

Perhaps the unique contribution in recent years of the Catholic Church to the life of Chicago has been the growth of a responsible lay apostolate as the right arm of Samuel Cardinal Stritch, the venerable archbishop of Chicago, in his administration of the needs of Chicagoans. By a responsible lay apostolate, we do not simply mean a laity that gives generously of time, energy and money to the building of new churches and schools or in supporting the manifold charitable activities of the Cardinal. Such a contribution has indeed been made by the faithful in Chicago, but it is by no means a contribution unique to Chicago. The generosity and loyalty of Catholics in the task of institutionalizing the Church in America is characteristic of Catholics the country over.

Perhaps if we look back to the post-depression days of the 1940's, we can locate a beginning point of what can now be called a rather wide-spread social awareness of Catholics in Chicago. There is now what might be called a ground-swell of lay responsibility, oftentimes marked by a great sense of dedication to the apostolate of the Church in this dynamic urban center. In one panoramic glance, we can note a litany of Catholic Action movements and efforts within the Archdiocese, all of them initially blessed by Cardinal Stritch and all of them sustained by his support and encouragement: The Christian Family Movement, the Young Christian Workers, the Young Christian Students, the Catholic Labor Alliance, the Catholic Interracial Council, the Catholic Guild for the Blind, Friendship House, Blessed Martin de Porres Center, Peter Maurin House, the Calvert Club of the University of Chicago, St. Benet Library and Bookshop, the Thomas More Association, Fides Publishers Association, Adult Education Centers, the Lay Auxiliaries of the Missions, *Opus Dei*, *Today* magazine, and more recently the Cardinal's Committee for Spanish Catholic Action. We must also note the Cana Conference of Chicago and the Confraternity of Christian Doctrine, both of which are not strictly lay directed but rather are an instructional arm of the Cardinal, but which nevertheless stress lay responsibility in the conduct of their work.

What is significant about this immense development of lay leadership in the Archdiocese of Chicago is the fact that almost all of these

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MR. GIESE writes of the Chicago apostolate from personal experience as well as from association with leaders of the various groups mentioned in his article. He is Editorial Director of Fides Publishers Association, Chicago. This article is one chapter of *The Catholic Church, U.S.A.*, which will be released by Fides this Fall.

efforts have started since 1940 and are under the patronage of Cardinal Stritch, who was appointed Archbishop of Chicago in 1939.

Visitors to Chicago — both foreign and those from other parts of the United States — have been inspired by the tremendous efforts of the laity in Chicago in the area of the lay apostolate guided always by prudent and understanding priests. They find no similar scope of development in any other section of the country. And they immediately begin searching for an explanation.

While there is certainly no simple explanation to such a many-faceted development, there are definitely some forces which have contributed to the reality. Part of it, perhaps, is simply the Saga of the West, a product of the adventuresome, swash-buckling, pioneering tradition of the West, but certainly this is not a cover-all answer.

Almost all responsible Catholics in Chicago would agree that the foremost moving force behind the development of the lay apostolate has been and continues to be our great Archbishop, Samuel Cardinal Stritch, who in a quiet, soft-spoken way has created a climate for the apostolate in Chicago — a climate for lay initiative and a climate of freedom to experiment and to think creatively about Chicago's vast social problems. The leaders of all the movements and efforts cited above have had at one time or another their day in court with the Cardinal.

Wisdom in Action

On such occasions when they presented their proposals and aspirations, they found Cardinal Stritch to be receptive to new ideas, eager for a contact with the laity and his priests, and indebted to them for their concern about his mission in the archdiocese. With careful deliberation, full of wisdom and fatherly advice, and full of love for the Church, Cardinal Stritch pores over these plans and proposals. He amends, he corrects, he warns, he expands, he suggests, and above all, he teaches doctrine. And if he approves, he inevitably makes all these plans his own. The conversation now becomes "what we will do for the Church and how we shall go about it." And so often, he confirms his support of the effort by appointing a priest chaplain or a priest-liaison between himself and the laity. The Catholic Action development in Chicago has been singularly blessed by zealous and priestly men whom Cardinal Stritch has assigned to work directly with these many lay efforts.

Pastoral Approach

Perhaps we can capture in still another way the pastoral attitude of Cardinal Stritch towards lay efforts by reproducing here a few excerpts from statements he has made to various Catholic Action groups.

To the Young Christian Workers and the Christian Family Movement the Summer of 1955 at their national study week at Notre Dame:

> I want you to know how happy I am to see you banded together in these works. I have followed your work. I know your program, and I want each one of you to take part in that program. Go to your meetings. Be faithful to your commitments in your organization. Try to make your organization as effective as you can possibly make it. Remember, it is a part of the whole apostolate of the Church.

To the Catholic Interracial Council of Chicago:

> What a blessing it is for a Bishop to have a group like this to help him in his work. We started in an unpopular area — but standing by our principles, we made progress. The future holds promises of greatness for this organization. Thank you for the help which you have given me.
>
> I look upon you as one of the groups of lay apostles whom God in His goodness has gathered about me.

Concerning the work of the Cana Conference and the Christian Family Movement:

> Father, in the past I have tried many things in my archdiocese. I cannot say that they were not a success but only a partial one. I cannot quite understand the reason, but the Cana Conference and the Christian Family Movement have really caught on and have established a real contact between the priest and the family. In a large city like this, where there are many things which can split the family and with industrialism, man can easily lose his dignity. These family movements will help us to keep the family together.

On the occasion of the 10th anniversary of the Catholic Labor Alliance, in 1953:

> The work of the Catholic Labor Alliance is part of the great mission of the Church.
>
> How then is it the business of the Church to enter into such a thing as the great labor question? You can't separate human behavior from the moral law. You can't find another ideal for the inspiration of human behavior except the true ideal which is given us by the Gospel. The Church would be wanting in its work of saving souls if it failed to teach the moral law.
>
> Groups like the Catholic Labor Alliance help me do the duty which is imperative — springing from

Samuel Cardinal Stritch has created the climate . . .

the very essence of our office as shepherd of our flock — to teach justice and charity, to teach men to love each other in Christ.

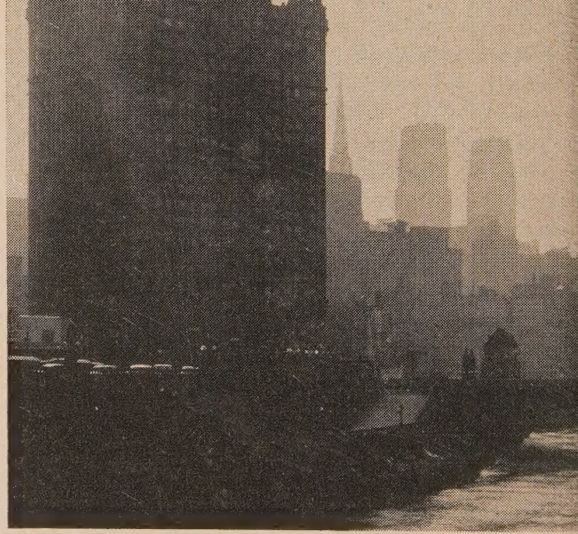
We see in these brief statements that Cardinal Stritch wants the laity to help him in the specific lay areas of the family, interracial justice, and economic life. These statements underline the Cardinal's basic belief that "the layman's position in the apostolate of the Church is very real. There is no possibility of our being real Catholics unless we take an interest in the salvation of other souls. These works of Catholic Action, therefore, are a very real part of our obligation as Catholics."

Although Cardinal Stritch has created the climate in which Catholic social movements could freely develop within the archdiocese, there nevertheless had to be a basis on which to build these various lay movements. There had to be a stream — a tradition — of Catholic social thought which would animate these efforts.

The efforts to "reconstruct the social order" in the United States date back to the late nineteenth century when Cardinal Gibbons, in 1887, placed the Catholic Church on the side of organized labor. Pope Leo XIII's encyclical, *Rerum Novarum*, promulgated in 1891, "came to be regarded by United States union leaders as the Magna Carta of labor." Organized Catholic social action did not begin on a national scale in the United States, however, until 1919 when the National Catholic Welfare Conference was established as the agency of the Catholic Church to deal with immigration problems, lay groups, social action, youth, the press, legal problems, etc. Its social action program was placed under Monsignor John A. Ryan who also drafted the Bishops' program for social reconstruction in 1919.

An impetus to a Catholic social action movement came out of the depression of the 1930's. Out of this agitation and unrest on the part of the population in the 1930's, came the tremendous efforts of the 1940's — when various lay movements in Chicago, and nationally, had their structural beginnings.

In 1938, a Chicago Catholic Worker group was established. Ed Marciniak and Alec Reser that year founded the St. Joseph House of Hospitality in Chicago and published the *Chicago Catholic Worker*, a monthly newspaper which Marciniak edited. During the war, the *Chicago Catholic Worker* and also the Chicago chapter of the A.C.T.U. (Association of Catholic Trade Unionists) were dissolved. The vacuum thus created was noted by such men as Monsignor Reynold Hillenbrand (then Rector of Mundelein Seminary) and Fathers Daniel Cantwell and Edward Roche, both teachers at the seminary. A small group of Catholic laymen, all of



The dynamic urban center of Chicago has provided the setting for a vigorous lay apostolate.

whom held positions in the labor movement in Chicago, including Marciniak, and the three priests met frequently in late 1942 to plan a new organization and a new publication to fill the vacuum.

On March 19, 1943, the feast of the Patronage of St. Joseph, Cardinal Stritch gave his approval and blessing to the plan of launching the Catholic Labor Alliance and *Work* newspaper. To this day the Catholic Labor Alliance and *Work*, under the editorship of Ed Marciniak and Bob Senser, and with the services of Father Daniel Cantwell, whom the Cardinal named as their chaplain, continue to represent Catholic social teachings in the Archdiocese and let the city know where the Catholic Church stands on economic and social questions of the day.

Local and National Impact

Work has achieved a national reputation. Its circulation is now over 20,000. The Alliance itself has sponsored labor schools and forums; it provided discussion leaders for "labor classes" at the Sheil School of Social Studies from the time it began in 1943 until its dissolution in 1954. It has run neighborhood schools on subjects like parliamentary law, Christian social principles, and public speaking. Annually it sponsors the John A. Ryan forums, which have featured leaders from both labor and management. Racial discrimination, housing shortage, working wives and mothers, apathy about unions, Sunday shopping, labor-management conflicts, international affairs — these are a few of the areas of interest of the educational program of the Catholic Labor Alliance and its newspaper, *Work*.

In the same year of 1943, a type of "family retreat" was introduced into New York City by Father J. P. Delaney, S.J., who had noted them in Paris in 1937. By 1945 Father Delaney had given over forty retreats to five distinct groups which became affiliated in a Family Renewal Association. Meanwhile, Father Edward Dowling, S.J., of St. Louis gave a similar family renewal day, which he called a "Cana Conference." Both Father Delaney and Father Dowling introduced the Cana idea into Chicago, where it was received with favor. In 1946 when a lay committee petitioned for a full-time priest director, Cardinal Stritch created the post of Cana Director and named Father John Egan to fill it. This was the first appointment in the United States of a full-time Cana Director.

"For many years," said the Cardinal, "I have been much concerned with trying to help married people. When the idea of the Cana Conference was presented to me, I immediately grasped it, with the thought that it might be the solution to my problem." Pre-Cana Conferences, for engaged couples, have developed from the beginning as a complement to the work of the Cana Conference for married couples.

As an indication of the extent of the Cana Conference in Chicago, Father John Egan predicted that during the first half of 1956, some 6,000 couples would attend Pre-Cana Conferences for spiritual and practical guidance in marriage. Some sixty-three Pre-Cana Conferences were scheduled throughout the archdiocese for engaged couples. Father Egan noted that the past ten years, 65,000 men and women have attended Pre-Cana Conferences. More than 600 Pre-Cana Conferences have been held in 250 parishes.

Pre-Cana, however, is only one aspect of the Cana Conference of Chicago. Conferences for married couples, conferences in Negro parishes and now for the Puerto Ricans, sex instruction courses for teaching Sisters, a high school marriage course, a training program for doctors, priests and laity, special conferences for blind people, for the parents of handicapped children, a lecture bureau, a marriage counselling service — these are other activities of Cana.

Successful Experiment

In the year 1946, two small groups of young couples simultaneously in Chicago and in South Bend made the first experiments of what is now a national Christian Family Movement. The idea was simply to adapt the techniques of the Young Christian Workers, a youth movement developed in Belgium thirty years ago by Canon Joseph Cardijn, to a family situation. In the ten years since those modest beginnings, the Christian Family Movement has grown as an authentically American expression of the lay apostolate. In Chicago alone today some 2,000 couples sit down bi-weekly in small groups, with their parish priests serving as chaplains, to plan action on some problem of family life. Following the Observe,

Judge, and Act inquiry method, combined with Gospel and liturgy discussions, C.F.M. is an action movement, not a discussion club. It is an apostolic outgoing movement into the parish environment to improve the conditions for family life.

The national coordinating committee of the Christian Family Movement is centered in Chicago, where its national newsletter, *Act*, is published and where its yearly programs are published. A Chicago couple, Mr. and Mrs. Patrick Crowley, one of the first C.F.M. couples in the country, are viewed as the national leaders and have earned an international reputation for their work in the family apostolate. Monsignor Reynold Hillenbrand of Hubbard Woods is the general chaplain of the Christian Family Movement. And Cardinal Stritch appointed his own Father William Quinn as his secretary to the Chicago Catholic Action Federation. Father Quinn's full-time duties are to assist the Christian Family Movement, the Young Christian Workers, and the Young Christian Students — all specialized Catholic Action movements — in Chicago.

With the advantage of having both its national headquarters and its national training school located in Chicago, the Young Christian Workers (a specialized movement of young working fellows and girls) is stronger in Chicago than anywhere else in the United States. Organized in forty-five parishes in the archdiocese, the Y.C.W. has shown remarkable growth the past two years.

Difficult Growth

Patterned somewhat rigidly on the formulations of Canon Joseph Cardijn, the Young Christian Workers has grown slowly in the United States, although internationally it numbers several million members and exists in sixty-five countries of the world. Conceived by Canon Cardijn as a working class apostolate, the Y.C.W. in the United States has had difficulty shaking off the European overtones of class consciousness which has little or no appeal in America.

Several years ago, however, the Y.C.W. in Chicago began a bold program of experimentation and adaptation of some of the basic ideas of Canon Cardijn in an effort to Americanize the movement and thus assure its steady growth and development. In its new emphasis in Chicago, the Y.C.W. has underplayed the working class consciousness. Based as it is in the parish, the Y.C.W. in Chicago is experimenting with mixed sections of boys and girls, a somewhat radical departure from the Cardijn (J.O.C.) format of separate movements for boys and girls. While it is too early to measure any results, the Y.C.W. has shown remarkable numerical growth in Chicago since the new adaptations. Whether or not the intensity of the leadership formation will keep pace with the numerical growth remains to be seen.

What is significant about the new developments in the Y.C.W. in Chicago is that there has been no lack of a pioneering, experimental policy. The movement here has been open to new ideas and adaptations. Perhaps this example of the Y.C.W. indicates a fundamental characteristic of the lay apostolate in Chicago — it is adaptable, open-minded, flexible, adventuresome. Perhaps we can attribute this to the Western spirit, or to the less rigid tradition of the Church in the Mid-west, or to the fact that the Mid-west was not afflicted with the evils of trusteeism, which has created a kind of fear of the laity in the East on the part of the hierarchy.

Bishop Sheil's Leadership

No one will ever underestimate the work of Bishop Bernard Sheil in developing an articulate Catholic social consciousness in the Archdiocese of Chicago. The Bishop's forthright statements on social questions — the rights of labor, the rights of minority groups, freedom — won him a warm place in the hearts of Chicagoans. Similarly, his manifold services through the Catholic Youth Organization reached thousands of needy people. Perhaps one of Bishop Sheil's most significant contributions to the climate of social awareness in Chicago came through his Sheil School of Social Studies which was started in 1943 and lasted over a decade. Nor will the Bishop's work through CISCA, a student effort in the 1940's under the inspired leadership of Father Martin Carribine, S.J., which gave us *Today* magazine and such outstanding Catholic publicists as John Cogley, Jim O'Gara, Robert Reynolds, Lois Schumacher, Adolph Schalk, and countless other young writers and lay leaders, be forgotten.

When the Catholic Youth Organization was reorganized in 1954 by Cardinal Stritch, the then existing Sheil School of Social Studies was abandoned as no longer adequately serving the adult education needs of the archdiocese. That very same year, 1955, a small group of lay leaders and priests presented to the Cardinal (for approval) a new plan for Adult Education. The history of the development of the new Adult Education program is a remarkable example of how lay initiative can be rewarded in Chicago.

Neighborhood Centers

The plan which the small committee presented to the Cardinal as a further development of the Sheil School of Social Studies was the product of a series of meetings on the needs of adults for education in the archdiocese. Aware of a felt need for an adult education program and the beneficiaries of the experience gained through the Sheil School, the committee developed a plan for neighborhood Adult Education Centers to be established throughout Chicago. Interested in preparing the laity — at the neighborhood level — for a more responsible and more social role in the apostolate of the Church in Chicago, the adult education committee drew up its objectives and methods and presented them as a committee to Cardinal Stritch the Spring of 1955.

Cardinal Stritch was quick to react. He studied the proposal, then adopted it as his own program under his own personal sponsorship. He appointed Father Cantwell as the liaison between himself and the board of directors and he lodged the program for one year in the offices of the Catholic Labor Alliance. Finally, he secured funds through Catholic Charities to help launch the program.

The school year of 1955-56 marked the first year of operation of *Adult Education Centers* under the directorship of Russell Barta, who was hired by the Board of Directors to direct the program. Five neighborhood centers were opened the first year, servicing some 1100 adults one night a week for three eight week courses. In the words of Russell Barta,

> Although the entire organization is directly responsible to the Cardinal Archbishop, it is, in the main, manned and administered by the lay people from the Board of Directors down to the local grassroots level. Another important characteristic is its volunteer nature. Except for a full-time director and secretary, the entire operation is in the hands of volunteers. This includes the faculty and a large committee system of local lay people who take responsibility for the promotion and operation of each of the neighborhood centers.

Adult Education Centers, as it is now developing, is committed to small groups, discussions and to a program of classes which will help the laity achieve a richer humanity and a closer identification with the Church and the world in which they live.

The case history of Adult Education Centers illustrates how a group of lay people and priests can take the initiative in Chicago and enjoy the realization of their aspirations because of the interest and understanding of their Cardinal Archbishop. It is a remarkable story of carrying an idea from the committee room to the Prince of the Church, then having it translated into the reality of an institution among the people, where it will live and grow and develop through the years.

Essential: A Retreat House

The intellectual apostolate, of course, has always been close to the heart of Cardinal Stritch. Essentially an educator himself, he has encouraged such groups as the Calvert Club at the University of Chicago, which serves the Catholic students at the university and which operates Childerley, a Catholic retreat center outside of Chicago where hundreds of lay groups have met for retreats and study weekends over the past decade in an effort to deepen their spiritual life and intensify their knowledge and love of the Church. Childerley is tied in closely with the entire history of the lay apostolate in Chicago, and one wonders if the apostolate could have developed at all without the assistance of a place such as Childerley. And in an even more personal way, Childerley has brought hundreds of lay people and clergy into contact with the Grandmother of the Chicago apostolate, Miss Johanna Doniat, who has dedicated herself to the Childerley apostolate. This great lady of the Church, a retired school teacher who found new life within the Church by dedicating herself to the direction and inspiration of the Childerley center, remains close to the hearts of all the lay leaders and priest chaplains throughout the Mid-west.

The Thomas More Association, which operates the largest Catholic bookstore in the

world, conducts a book club and publishes "Books on Trial," had its inauspicious beginnings seventeen years ago. Today, under the direction of Dan Herr and a lay board of outstanding Catholics, the Thomas More Association performs a great service not only to Chicago but also to Catholics throughout the country. To say this is in no way to detract from the courageous work of the St. Benet Library and Bookshop, founded years ago by another grand old lady of the apostolate, now departed, Sarah Benedict O'Neill, whose great love for books, religious art and the liturgy led her to a life of dedication to the St. Benet Library and Bookshop. In later years supported by Bishop Sheil and currently under the direction of Nina Polcyn, the St. Benet Library now specializes in tasteful religious art. Perhaps no other store in North America carries such a wide range of contemporary liturgical art, both imported from art centers in Europe and developed by young American artists. Liturgical art has become a specialty of St. Benet's and has won it a national reputation.

To Serve With Literature

In 1949, Fides Publishers Association, which had its beginnings in 1944 at the University of Notre Dame, quietly opened a one room editorial and sales office in Chicago. It set to work to service the growing Catholic Action movements with books and pamphlets, particularly in those days with translations from the French of such men as Cardinal Suhard and Cardinal Saliege. Within a year, the small group of Catholic publishers was called in to meet with Cardinal Stritch. He said he had been following their work closely and that he liked their use of modern techniques of communication. He gave them his blessing and asked to be kept posted on their development.

Since that memorable day, Fides has had a warm spot in the heart of Cardinal Stritch. He has had many meetings with them since and has been a staunch supporter of the Fides apostolate, in particular the *Theology Library*, a projected six volume theology series for the laity, and now *The Christian Life*, a projected four year high school religion series.

We see, thus, the intellectual interests of Cardinal Stritch. Adult Education, a Newman Club, Catholic book and art centers, publishing ventures — all these lay directed efforts within his archdiocese have found their closest friend to be the Cardinal Archbishop of Chicago — a striking testimony to his confidence in the laity and his appreciation of the intellectual apostolate as the handmaid of the social apostolate.

Interracial Apostolate

One of the more recent and yet perhaps the fastest growing organization to be blessed by Cardinal Stritch has been the Catholic Interracial Council of Chicago, which is under the able direction of Lloyd Davis and another notable board of directors composed of outstanding lay Catholics in Chicago. History shows that the Catholic Interracial Council was founded in 1946 by Judge Roger Kiley, former alderman George D. Kells, and attorney John P. McGoorty, Jr. The Council was established to achieve a spiritual unity between the people of different races and to promote relations among races based upon Christian principles of justice and charity. Its board members come from the ranks of labor, business, industry and commerce, education, politics and varied professions.

Along with its community projects in the Archdiocese and with its role as the public relations arm of the Church on racial matters, the C.I.C. has done notable work in the field of education through its Schools Committee and its College Division. Scholarships, the Thomas J. Crowe Interracial Justice Award, the annual Interracial Essay and Poster contest among 15,000 Catholic students, workshops on human relations for Catholic educators, the High School Interracial Study Day, press conferences for student editors on interracial problems — these are some of the activities of the Council in the education field. The C.I.C. has worked on problems in integration in schools and hospitals in Chicago and will now turn its attention to problems involved in changing neighborhoods.

I could go on almost interminably detailing various social action groups fermenting in Chicago. I could talk about the work of Friendship House in the Black Belt on Chicago's explosive Southside, both as a house of hospitality and as a force in the community on such city-wide problems as the integration of Negroes and Whites in the neighborhoods,

schools, and hospitals. I could write at length of the hospitality work on the West side by a small group, under the direction of the saintly Mary Widman, at Blessed Martin de Porres Center, especially among the Negro children. Or the work of Bob Bosshart and his men at Peter Maurin House among the derelicts off of Chicago's Skid Row and among mixed up teenagers lost in the complexity of the big city. I could write about the Confraternity of Christian Doctrine, under the direction of Father Lawrence Lynch, and its emphasis on lay leadership in the instruction programs for Catholic students attending public schools.

There are the big events of the year, such as the Labor Day Mass which fills Holy Name Cathedral as hundreds of people from labor and management and friends of the Catholic Labor Alliance gather for Mass and breakfast, or the John A. Ryan Forums sponsored by the Catholic Labor Alliance. I could cite the annual International Day Festival of the Young Christian Workers which this year drew 1,000 young people to its rally, and the annual Communion breakfast of the Catholic Interracial Council, which draws 1,000 people. Or the small events, the countless small group meetings taking place each evening somewhere in Chicago in the home or in the rectory as priest and people discuss together the Gospel, the liturgy and some social problem in an effort to take an action, to correct a faulty situation. Or the evenings of recollection for small groups of lay leaders, or study nights, or meetings between priest and leader as the chaplain prepares his leaders for next week's Catholic Action meeting.

Mutual Respect and Love

The big events and the small events, but everywhere genuine contact between priests and people and all this without any feelings of anti-clericalism on the part of the laity, but instead with real feelings of respect on the part of priests for the role of the layman in the Church. And above all else, a great love and respect for Samuel Cardinal Stritch, especially by the lay leaders, who have received their Magna Carta from him to make a full contribution to the life of the Church in Chicago.

As a concluding note, we might cite one other contributing factor to the growth of the lay apostolate in Chicago and, consequently, throughout the Mid-west. We in Chicago feel indebted to other Mid-western centers of the Christian life and learning, which have helped lay the foundation for the social apostolate.

Some ninety miles East of Chicago is located the University of Notre Dame, which has given to the apostolate Father Louis J. Putz, C.S.C., one of the great priests in the development of the Young Christian Students, the Christian Family Movement, the Young Christian Workers, and Fides Publishers Association. Many of Father Putz's apostolic catechumens have come to Chicago to live and work for the Church. Many of the student leaders he trained and influenced in the 1940's at Notre Dame, when *Concord* magazine was edited and published by the national headquarters of the Young Christian Students, have gone on to give leadership in various Catholic Action efforts and in professional and political life. The University, itself, has taken the specialized movements under her wing, so that the annual national study weeks of the Young Christian Workers and the Christian Family Movement are now held at Notre Dame, along with Summer schools in the liturgy, theology and the lay apostolate.

Liturgy for the People

To the West, in Minnesota, St. John's Benedictine Abbey has fostered the liturgical revival, much of which is now being concretized on the parochial level in many Chicago parishes. Dom Virgil Michel, O.S.B., was the great pioneer and forerunner for the integration of the liturgy with the social apostolate, and now Father Godfrey Diekmann, O.S.B., the editor of *Worship* magazine, carries on the tradition of Father Michel. The complete list of popular liturgical publications published by the Liturgical Press has contributed to the spiritual growth of the lay movements in Chicago and throughout the country.

Nor can we overlook the work of Jeremiah O'Sullivan, dean of the Journalism School at Marquette University, Milwaukee, who continues to train apostles of the press and who has fought an uphill battle for lay leadership in the Catholic Press. Perhaps the finest flower of the Dean's efforts in behalf of the Catholic Press is Donald McDonald, an editor of the

(Continued on page 22)

The Liturgical Movement in the United States[1]

Sister Jane Marie Murray, O.P., and Paul Marx, O.S.B.

HOLY WEEK, 1956! Across the United States Holy Thursday evening finds Catholics — millions of them — in their churches for the celebration of the Mass of the Lord's Supper. Good Friday afternoon they crowd the churches again, not for the traditional "Tre Ore" but to participate in the liturgical services and to receive Holy Communion. Greatest crowds of all, perhaps, fill the cathedrals and parish churches in the evening of Holy Saturday to celebrate the Vigil of Easter. For pastors and for the people, Holy Week of 1956 will always remain memorable. Thanks to the greatest liturgical innovation in four centuries, more of the faithful were able to share in the celebration of the liturgy of Holy Week than ever before.

Granting that the degree of this participation may leave much to be accomplished, it remains true that this year's celebration of Holy Week bore witness to a readiness on the part of the faithful for liturgical participation which would have been almost totally absent thirty years ago. What has happened through these past thirty years to make possible such a wonderful popular response as greeted the Decree for the Renewed Liturgy of Holy Week? The answer to this question is to be found in the history of the liturgical movement in the United States. Only a few major events in this history can be touched upon, of course, in this brief account.

The roots of the American liturgical apostolate are to be found in Europe. There they reach back to the year 1841, in which appeared the first installment of Dom Prosper Guéranger's *L'Année liturgique*.[2] Translated into many languages, this monumental work on the liturgical year opened up to countless numbers the riches of the Church's celebration of the feasts and seasons. Pope St. Pius X, in his *Motu Proprio* (1903), pleaded for intelligent and active participation "in the most holy mysteries and in the public and solemn prayer of the Church," which he called "the foremost and indispensable fount" of "the true Christian spirit." Six years later Dom Lambert Beauduin initiated in Belgium the first significant response to the urging of St. Pius X, with his publication of a popular missal, *Vie Liturgique*. This missal marked the beginning of the liturgical movement in Belgium, the first country to experience a popular liturgical revival.

With the strong leadership of Abbot Ildefons Herwegen, the Abbey of Maria Laach began its liturgical activity in 1914, when the first liturgical retreat for laymen was held there. In 1918 appeared Father Romano Guardini's *The Spirit of the Liturgy*, the first volume of Maria Laach's famous *Ecclesia Orans* series, edited by Herwegen. While this German abbey addressed itself chiefly to intellectuals and scholars, Austria's Father Pius Parsch, an Augustinian, began his enormously effective popularization of the liturgy in the early 1920's. Dom Gaspar Lefebvre carried on a similar work, though on a lesser scale, from the Abbey of St. André in Belgium. From centers such as these the liturgical leaven soon infiltrated other countries of Europe.

Meanwhile, what of the United States? If the liturgical movement in this country went back to Europe for its inspiration, this was not for lack of any earlier liturgical interest and endeavors in America. On the contrary. For as early as 1778 Father John Carroll — the future first ordinary in the United States — made a strong plea for the use of the vernacular in the liturgy. Later on, as the first Bishop of Baltimore, at a

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SISTER JANE MARIE has worked for many years with the liturgical movement, especially with incorporating the liturgy into high school religion classes.

FATHER MARX, a monk of St. John's Abbey, Collegeville, Minn., wrote his doctoral dissertation on "The Life and Work of Virgil Michel, O.S.B." Their article is a chapter from a Fides Fall release, *The Catholic Church, U.S.A.*

meeting (1810) with his three suffragans, he deplored certain abuses in the use of the vernacular but permitted the maximum employment of English in administering the sacraments, except for the sacramental form itself.[3]

A desire "to instruct the members of the Catholic Church on the nature of the most solemn act of their religion," and non-Catholics, as well, appears in the thinking of the Sulpician Most Reverend Ambrose Maréchal, third Archbishop of Baltimore, and of John England, first Bishop of Charleston, each of whom conceived independently the need of a vernacular missal for the laity. Such a missal, edited by England and largely a reprint of a British missal, was published here in 1822, with later editions in 1843, 1861, 1865 and 1867.[4]

That this missal was not in general, or even wide, use is evident from complaints of the bishops assembled in 1884 at the Third Council of Baltimore to the effect "that most prayers used by the faithful are anything but literary, and even at times hardly orthodox," and from their insistence on a "careful revision of all the prayers, hymns, psalms, and canticles that are of frequent use in the Church." Nor was this Council concerned only with the avoidance of unsuitable prayers, as is evident in this frank and revealing declaration:

> That many Catholics know next to nothing of the Church's standard and form of prayer is indeed most deplorable. Hence, now that in their craving for the things of this world, men find it so hard to realize things divine, it is for clergymen a grave obligation to explain clearly and accurately . . . the rites and prayers of the Church. The holy Council of Trent requests parish priests, and all who have the care of souls, often to explain what is read at Mass and especially to dwell on the Mysteries of the most holy Sacrifice, so that the faithful, who have also a share in the Sacrifice of the New Law offered through the priest's ministry, may derive therefrom greater grace and spiritual benefits. Likewise, in order that the faithful may receive the sacraments with greater respect and devotion, the same Council demands that parish priests explain to the people with skill and piety, in the vernacular, the effects and ceremonies of the sacraments. . . . It is evident how profitable it will be for the faithful to have at their disposal prayer-books containing an accurate translation of prayers and rites carefully chosen from those of the missal, the breviary, and the ritual. . . . Thus the beauties of the sacred liturgy will be offered to the mind of the readers, as it were a garden of delight.[5]

Pleas for the restoration of the chant were made in all the three Plenary Councils of Baltimore, the reason for this being stated succinctly at the Third Plenary Council:

> . . . in order that the number of those able to sing the psalms well may constantly grow larger, until gradually at least the majority of the faithful may, according to the custom of the ancient Church, still observed in some places, learn to chant Vespers and other services in union with the ministers and the choir.[6]

It is to be noted that in this country the chant movement antedated the liturgical movement. Significant events in the development of the chant movement here were: 1874, the foundation of *Caecilia;* 1913, the formation of the Society of St. Gregory at St. Mary's Seminary in Baltimore; 1915, the appearance of the *Catholic Choirmaster;* 1916, establishment of the Pius X School of Liturgical Music in New York by Justine B. Ward and Mother Georgia Stevens, R.S.C.J.; 1920, the Gregorian Congress held in New York.

The important work of the Pius X School in teaching liturgical music is well known. This development of the chant is not to be confused, of course, or identified, with the liturgical move-

Holy Week 1956! Millions of Catholics participated in the renewed liturgy of Holy Week to crown years of labor in developing a strong liturgical movement in the United States.

ment, which is a far larger thing, of which the chant is but a part, albeit an integral part.

The beginnings of the liturgical movement itself in this country, like the beginnings of most movements, are below the surface. Into the makings of any movement flow many streams. Without doubt it is impossible to identify all those persons who sensed to a greater or less extent the tremendous meaning of the liturgy in the life of the Church. The first efforts towards a liturgical revival were made more or less simultaneously in the early 1920's by Father Martin Hellriegel of O'Fallon, Missouri; Father William Busch of the St. Paul Seminary; and by the monks of St. John's Abbey, Collegeville. After firsthand study of the movement in Europe through 1924-25,[7] Father Virgil Michel, O.S.B., with the support of Abbot Alcuin Deutsch, founded, in 1926, the pioneer organ of the liturgical apostolate in the English-speaking world: *Orate Fratres,* now known as *Worship.* The Liturgical Press, established at St. John's Abbey in the same year, has been the source of a steady flow of popular publications feeding the liturgical apostolate ever since. With the establishment of *Orate Fratres* and the Liturgical Press the liturgical movement is underway.

Climate of Un-Awareness

Into what climate of thought did the liturgical apostolate seek to enter? Perhaps one of the most obvious indications of the lack of liturgical awareness appears in the limited use of the missal even as late as 1926. Today there are millions of daily and Sunday missals in use. In 1925 the vernacular missal was practically unknown. When the officials of the E. M. Lohmann Company of St. Paul approached Archbishop Austin Dowling concerning the feasibility of their taking over sales for the newly translated *St. Andrew Daily Missal,* the archbishop

> . . . discouraged us from taking it over, mentioning that although it was a very fine thing and should be encouraged, the time was not ripe for it yet. He stated that a missal was fine for a priest or a nun, but it was expecting just too much of the laity to have them use a missal.[8]

Lohmann's sold 4,826 copies of its daily missal in the following year; 12,800 in 1927, and then, as the liturgical movement continued to progress, the number spiralled so that within the next quarter century the total sales of this missal alone reached well over a million. Today nineteen editions of English daily missals are available. By 1952 thirteen million copies of Father Stedman's *My Sunday Missal* — first published in 1938 — had been printed.

Even more limited than the use of the vernacular missal in 1925 was the amount of literature relating in any way to the liturgy. As we examine the ecclesiastical journals for the years preceding 1926, we find practically no articles on the liturgy as we understand it today. Where articles appear, or where the term "liturgy" is used, there is question of "rubrics," or, at best, of the externals of the liturgy. The Liturgical Press was established partly because at that time no publishing firms would risk the publication of books which treated and promoted the emerging liturgical apostolate. It is not surprising that textbooks of religion then in use presented very inadequate studies of the Mass and the sacraments.[9]

Core of the Liturgy

As for the doctrine of the Mystical Body, which is the core of liturgical life, this was inadequately treated even in seminaries, it appears. In the introduction to his *Mystical Christ,* written in 1936 and hailed as a "pioneer book," the Reverend John Gruden remarks, "The object of this book is to fill in the picture of the Church presented by catechisms and ordinary classroom manuals of theology."[10] Concerning the doctrine of the Mystical Body, which some hesitated to accept, Pope Pius XII was to say nine years later:

> Some through empty fear look upon so profound a doctrine as something dangerous and so they fight shy of it as of the beautiful but forbidden fruit of Paradise. It is not so. Mysteries revealed by God cannot be harmful to men. Nor should they remain as treasures hidden in a field useless.[11]

Meanwhile, world conditions in the 1920's grew increasingly critical. Keen awareness of and concern over these conditions characterized the American liturgical apostolate from its inception. "We are at the end of an era, . . . in an age of transition that is questioning all its old beliefs and habits,"[12] said the editor of *Orate Fratres* in 1927. Of this period Father Busch wrote in 1939:

> I recall a conversation (with Virgil Michel) prior to the economic depression in 1929 in which we scanned the clouds which we discerned upon the horizon at a time when many still believed that the sky was clear. And we agreed that the liturgical movement had arisen under the providence of God to bring in dark days the secret of the world's salvation.[13]

Now "the secret of the world's salvation" lies in the liturgy of the Mystical Body — that is, in the Mass, the sacraments, the sacramentals, the divine office and the liturgical year. By the proper celebration of, and the active and intelligent participation in, the liturgy, the saving work of Christ is carried forward through the centuries. The official corporate worship of the Church is, then, of intimate concern to all — clergy and laity alike, baptized into Christ.

For the promotion of intelligent and active participation in the liturgy, the liturgical apostolate proceeded to utilize new means of reaching the faithful. A liturgical summer school at St. John's in 1929, the first of its kind, had its official closing in the first National Liturgical Day held at St. John's Abbey, July 25, 1929.

This Liturgical Day, and two more held in the following years, were meant as a prelude to a National Liturgical Week, the first of which, however, was organized only in 1940, in Chicago, by Dom Michael Ducey and Monsignor Joseph Morrison. Objectives of the National Liturgical Week, as originally conceived, were twofold: the popularization of the liturgical movement and the deepening of liturgical knowledge and piety. Endeavors to combine these two aims in the program of the Week presented a problem which finally found a solution in the retention by the Week of a program directed chiefly toward the popularization of the liturgy. For the purpose of fostering scholarly research in the liturgy and at the same time a deeper liturgical piety, the University of Notre Dame instituted its Liturgical Summer School under the direction of Father Michael Mathis, C.S.C.

New Publications Aid

Significant new publications have helped the advance of the liturgical apostolate: the *Leaflet Missal,* 1930; *Liturgical Arts,* 1931; *Altar* and *Home,* 1934; and, finally, *Mediator,* 1949. Under the dynamic leadership of Dom Godfrey Diekmann, O.S.B., *Worship* sustains its role as an effective organ of the liturgical movement in America.

Papal documents appeared which gave strong support to the liturgical renewal and provided impetus for further development of the movement. Chief among these were, of course, the encyclicals, *Mystici Corporis* (1943) and *Mediator Dei* (1947). These were followed by papal sanction of the use of some vernacular in the American ritual, by permission to offer Mass in the evening, by the relaxation of the Eucharistic fast, by the simplification of the rubrics, and finally, in 1955, by the monumental restoration of the Holy Week liturgy.

Penetration Into Social Life

One should not forget that from its organized beginnings the liturgical apostolate in America moved out from the sanctuary into the lives and activities of the faithful. This was due largely to the vision and leadership of Virgil Michel. Concerning him a well known writer on liturgical subjects has observed:

> We had no Virgil Michel in Germany. The close inter-connection of the liturgical revival with social reform . . . was never expressed in that forceful way in which you see it in the writings of the late Dom Virgil and *Orate Fratres.* . . . Maria Laach, Guardini, Pinsk and Klosterneuburg only occasionally pointed out the necessary social consequences of a true liturgical revival among our Catholic people. . . . America is in an enviable position. . . . While in Germany the leaders of the liturgical and social revival, both strong and powerful movements, never really met, and sometimes antagonized and criticized each other — here you have a close cooperation of the two, a unity of both, right from the start.[14]

The wonderful penetration of the liturgical leaven into all areas of life and action began, logically, with the work of education. Interest in the liturgical education of youth, a concern of Fathers Hellriegel, Busch and Michel from the beginning of the movement, reached its first practical expression in the publication, in 1929, under the aegis of the Liturgical Press, of five volumes of *With Mother Church.* These volumes were written by Dominican Sisters of Marywood, Grand Rapids, Michigan, guided by Sister M. Estelle, O.P., under the direction of Dom Virgil Michel and Father Busch, during the first liturgical summer session at St. John's Abbey in 1929. *With Mother Church* constituted the first American effort to orientate religious instruction in its proper relation to the liturgical revival.

Out of this undertaking, *With Mother Church,* came the inspiration for a series of basic textbooks in religion for grades and high school. Outlines for the whole series, comprising twelve volumes, were worked out by Virgil Michel with Dominican Sisters of Marywood through the fall and winter of 1929. The eight volumes of the *Christ-Life Series* for the grades, with two teachers' manuals, appeared in 1934-35. *The Life of Our Lord* and *Living in Christ,* by Sister

Jane Marie, O.P., designed for grades nine and ten, came out in mimeograph form in 1938 and 1942, respectively, and in published form shortly afterward.

Special mention should be made here of Father Gerald Ellard's *Christian Life and Worship* (1933), the first college textbook in religion reflecting the liturgical revival. This pioneer volume for college students has gone through a number of editions. Father Virgil Michel's *Our Life in Christ* was issued in 1935 and his *The Christian in the World* in 1937.

Liturgical education advanced not only through publication of textbooks, but also, and especially, through active intelligent participation of the faithful in the liturgical life of the parish. Particularly worthy of note in this respect is the work accomplished by Monsignor Hellriegel in O'Fallon, Missouri, and, more recently, in Holy Cross parish, St. Louis.

Not only into education but into all areas of social action the liturgical spirit infiltrated. It is no mere historical accident that St. Pius X pleaded for active lay participation in the liturgical life of the Church and that Pius XI urged the laity to participate actively in the apostolate of the hierarchy. The liturgy and Catholic Action are essentially related. The liturgy, indeed, has a twofold outlet: Godward, in worship, and manward, in Catholic Action. This fact is strikingly evidenced in the historical evolution of the liturgical renaissance in America.

Lay Movements and Liturgy

Nearly all the vital lay movements today seem in some way to be related to the primary source of the Christ-Life. In this connection it is interesting that the pioneer organization of Catholic social action, the Central Verein, was the first lay group to endorse and promote the liturgical apostolate (1927). In 1928 the Liturgical Arts Society was charted, thanks to the labors of Father John LaFarge, S.J., Harry Binsse, Maurice Lavanoux and others. The heart of the Friendship House movement, which began in 1930, has been, according to Catherine De Hueck Doherty, the liturgical life. Through the 1930's, the *Catholic Worker* (1933) — besides broadcasting the social teachings of the Church as the first Catholic labor paper in this country — also furthered the liturgical revival among the rank and file. Effective work along similar lines was accomplished by English-speaking Canada's first labor paper, the *Social Forum*, founded in Ottawa in 1935. Promoters of the National Catholic Rural Life Conference have always realized the role of the liturgy in their work. Under the inspiration of Archbishop Edwin V. O'Hara, the national center for the Confraternity of Christian Doctrine, established in 1935, has shared in the work of the liturgical apostolate. Cisca (Chicago Inter-student Catholic Action) was founded in 1927 by Joseph Reiner, S.J. About 1934, thanks to the leadership and work of Martin Carrabine, S.J., and Sister Cecilia Himebaugh, O.S.B., Cisca began the active promotion of the liturgy as the basis of genuine apostolic work. Out of this ferment grew the lively *Today* magazine in 1946.

The liturgically oriented Grail Movement began its work at Libertyville, Illinois, in 1940, under Dr. Lydwine Van Kersbergen. Its training center for the formation of apostolic leaders is now established at Loveland, Ohio. From the inspired leadership of Louis Putz,[15] C.S.C., at the University of Notre Dame and of Monsignor Reynold Hillenbrand, General Chaplain of specialized Catholic Action, derives the effective work of the Christian Family Movement (1946), Young Christian Workers (1941) and Young Christian Students (1940). Various segments of the Cana Movement have also evinced a decided interest in the liturgy.

Promoters of the auxiliary chant movement are showing an increased understanding of the integral part which the chant plays in the celebration of the liturgy. This is particularly evident in the work of the Gregorian Institute of America and in its official organ, the *Gregorian Review*, begun in 1954.

Influence on Art

Similarly, the Liturgical Arts Society has furthered a better understanding and appreciation of the sacred arts in the public worship of the Church. The impact of the liturgy as the highest art-form has perhaps left its greatest mark on modern church architecture. Note these words written in 1941 by the famous architect, Charles D. Maginnis:

> A decade ago the liturgical movement had notably aroused the interest and sympathy of many of the hierarchy and priesthood of this country, so that more and more obviously its implications became a challenge to the thoughtful concern of those creatively identified with ecclesiastical art. The first

consequence of this was the coming together of a group of Catholic men and women . . ., who were prepared to enter on the demonstration that Catholic art could, by studious direction, be restored to something of its historic vitality. . . . But it has been the stirring of the liturgical idea in the mind of the architect which has brought the most notable consequences. . . . This is particularly evident in the sacred precincts of the sanctuary, where the architect is conscious of a new solemnity in the challenge of the altar. . . . The new deference is unmistakable.[16]

Noteworthy also is the fact that in 1955 the Catholic Art Association, in existence since 1937, voted to ally itself more closely with the liturgical movement.

Even this sketchy historical account of the American liturgical apostolate justifies the statement that the future of the liturgical movement is bright indeed, when considered in the light of past achievements and allied current movements. The Liturgical Press sold 25,000 copies of its revised *A Short Breviary* in 1955, and 1,600,000 Holy Week Missals in March, 1956. It seems safe to say that today several hundred thousand of the laity regularly recite some part of the divine office.

A Lively Press

The Liturgical Press no longer stands alone as publisher for the liturgical apostolate, as is evidenced by the impressive list of publishers who contributed to the literature on Holy Week, 1956. The total number of Holy Week Missals distributed in 1956 by about sixteen different publishers has been estimated as between six and eight millions. Notable for their liturgical publications are the Pio Decimo Press (initially the inspiration of Monsignor Hellriegel), Conception Abbey Press, and, newest in the field, Fides Publishers. Attendance at the National Liturgical Week has increased yearly; the Proceedings constitute a veritable mine of sound liturgical thought. Publication of the lectures given by experts at Notre Dame University's Liturgical Summer School inaugurated by Father Michael Mathis, C.S.C., in 1947, will make available valuable liturgical research. A report on Holy Week, 1956, in the United States, to be given at the International Liturgical Congress in Assisi, is now being drafted by John and Mary Ryan.

Much has been accomplished; yet much needs doing. It is therefore well for apostles of the liturgy to keep in mind the words of Pius XII in *Mediator Dei:*

> Never be discouraged by the difficulties that arise, never let your . . . zeal grow cold. . . . Try in every way, with the means and helps that your prudence deems best, that the clergy and people become one in mind and heart, and that the Christian people take such an active part in the Liturgy that it becomes a truly sacred action of due worship to the Eternal Lord in which the priest, chiefly responsible for the souls of his parish, and the ordinary faithful are united together.[17]

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[1] The data for this chapter are taken largely from the forthcoming *The Life and Work of Virgil Michel, O.S.B.*, written by Paul Marx, O.S.B., and soon to be published by the Liturgical Press. This volume contains full documentation for points here only mentioned.

[2] Cf. Dunstan Tucker, O.S.B., "The Council of Trent, Guéranger and Pius X," *Orate Fratres*, X (1936), 538-544.

[3] Cf. John Tracy Ellis, "Archbishop Carroll and the Liturgy in the Vernacular," *Worship*, XXVI (1952), 545-552.

[4] Cf. *The Roman Missal Translated into the English Language for the Use of the Laity* (Philadelphia: Eugene Commiskey, 1843), iii; Peter Guilday, *The Life and Times of John England* (New York: America Press, 1922), I, 328-333; John K. Ryan, "Bishop England and the Missal," *Ecclesiastical Review*, XCV (1956), 28-36.

[5] *Acta et Decreta Concilii Plenarii Baltimorensis* (Baltimore: John Murphy Co., 1886), n. 221-222, pp. 120-122. An excellent *Manual of Prayers* was compiled at the request of the Council; observed the editor of *Worship:* "One of the tragedies of the Church's history in this country is that the resulting prayerbook was not as generally accepted and promoted as was the Catechism of the same Council, and that its legislation about popularizing the chant was not obeyed. Compliance with the injunctions of the Council would have anticipated the great reforms of Pius X; would have meant a liturgical movement in America a quarter of a century before such a movement made itself felt in any other country" (Godfrey Diekmann, O.S.B., "Lay Participation in the Liturgy of the Church," in *A Symposium on the Life and Work of Pope Pius X* [Washington: Confraternity of Christian Doctrine, 1946], p. 147).

[6] *Acta et Decreta*, n. 119, p. 61.

[7] Cf. Paul Marx, O.S.B., "Virgil Michel in Europe," *American Benedictine Review*, VI (1955), pp. 261-284. While in Europe Michel began organizing a staff of associate editors: Rt. Rev. F. Holweck; Mother Mary Ellerker; Fathers William Busch, Patrick Cummins, O.S.B., Gerald Ellard, S.J., Martin Hellriegel, James O'Mahoney, O.F.M.Cap. of Ireland, Richard Power, Jeremiah Harrington, Leo Miller, and Mrs. J. B. Ward.

[8] Cf. Diekmann, "Primary Apostolate," in Leo Ward (ed.), *The American Apostolate* (Westminster: Newman Press, 1952), p. 35. According to official statistics from companies concerned in the Michel Papers, Kenedy sold a yearly average of 4,000 missals for 1924-1928; Macmillan for all of the twenties sold a total of 7,000. Paul Bussard estimates that "there were well under 50,000 missals in the U.S. in 1928" (cf. "Why Not the Mass in Your Own Language?", *Orate Fratres*, XXV (1951), 465. For an interesting comparison between the 1920's and 1930's in missal sales, cf. Bus-

sard and Jennings, "How Many Use the Missal for the Laity?", *Ecclesiastical Review*, CII (1940), 61-63. For the latest on English daily missals, cf. John P. O'Connell, "English Daily Missals," *Homiletic and Pastoral Review*, LIII (1953), 809-819.

[9] Cf. Bussard, *The Vernacular Missal in Religious Education* (Washington: Catholic University of America, 1937).

[10] (St. Louis: Herder, 1936), p. 15. The first complete treatise in English of the Mystical Body appeared in 1931 with Paulist John Burke's translation of Abbé Angel's *The Mystical Body of Christ.*

[11] *Mystici Corporis*, America Press, p. 7.

[12] Michel, *The Liturgical Apostolate* (Collegeville: Liturgical Press, 1927) p. 7.

[13] "Apostle of Liturgical Life," *Orate Fratres*, XIII (1939), 106.

[14] H. A. Reinhold, "Liturgy True Remedy," *Social Forum*, December, 1938.

[15] Cf. Vincent J. Giese, "Chaplain to the Working Apostolates," *Today*, X (November, 1954), 3-5.

[16] "A Survey and a Hope," *Liturgical Arts*, X (1941), 3.

[17] *Mediator Dei*, NCWC edition, pp. 67, 68.

THE LAY APOSTOLATE IN CHICAGO

(Continued from page 15)

Catholic Messenger of Davenport, Iowa, which is truly one of the great diocesan weeklies in the country. The work of Fathers Bleidorn and Kuehn in Milwaukee and the Cardijn Center must not be overlooked in passing.

To the South, the Institute of Social Order, conducted by the Jesuits out of the University of St. Louis, which has contributed such outstanding studies of socio-economic problems and such outstanding Jesuit scholars as Fathers Joseph Corley, John L. Thomas, Raymond Bernard, Leo C. Brown, Walter Ong, Philip Land, and others. To the Southeast, the Grail Center at Loveland, Ohio, outside of Cincinnati, and its work in training girls for apostolic work both at home and in the foreign mission fields. In summary, the apostolic work being pioneered in such urban centers as South Bend, Milwaukee, St. Louis, and in the Benedictine monastery in Minnesota, and on the farm outside of Cincinnati at Grailville — all of it is a part of the growth of the lay apostolate in the heartland of America — the Mid-west.

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The Body of Christ

One thing we should especially remember is the interdependence, the deep unity, existing between the layman and the hierarchy. For it is insufficiently appreciated, and so insufficiently lived. You and the Bishop and the Pope are a single reality, the Body of Christ. You cannot talk about the Church as if it were a thing outside yourselves, yet so it is that Christians speak too generally. Much too easily, they say: "The Pope this" and "The Bishop that," as if the hierarchy were the whole Church, and as if they considered — and even j u d g e d — them from without. You are judging yourselves. What you criticize about the Pope or the bishops is their human faults. But you have your own human faults and you may be certain that the "scandal" of the Church, in its human parts, comes just as much from the Christians as from the bishops or the Pope. You see, do you not, how easy attacks on the Church can be? They are practically always concerned with its human side. Such attacks may be understandable from unbelievers, but you Christians ought to have a different approach. You alone, believing in the Church, have the ability to understand it.

Rev. René Voillaume

Review of the Apostolate

ASIA — A CHALLENGE

Elizabeth Reid

We invited Elizabeth Reid of the Grail to write our review of the apostolate this issue. Miss Reid has just returned from seven years in Hong Kong. She participated in the Asian meeting for the Apostolate of the laity in Manila last December.

An Australian, Miss Reid was assigned to Hong Kong in 1948 where she was editor of *The Sunday Examiner*. She is currently in America on a lecture tour presenting the idea of service in the Church overseas. The Grail will open an Institute for Overseas Service in Brooklyn on October 15. —Ed.

IT WAS question time in the auditorium at Santo Tomas University, in Manila. I had just finished speaking about the need for a virile Catholic Press, tuned to the needs of the time.

"Have you used the Catholic Press to help restore your native culture in Australia?" came the question from the floor.

I paused, puzzled and thought I hadn't heard aright. I asked for clarification.

"Well, I'll put it this way," said the inquirer. "Do you think of changing to your dialect and scrapping English as the language of the Catholic Press?"

Well . . . it's true that nothing much is known about Australia in Asia, apart from the profoundly unjust White Australia Policy, but this boy's question pinpointed for me the preoccupation with the idea of sovereign nationhood which is in every Asian mind. He actually saw Australia as part of the dwindling colonial empire of Britain, and the fact that Australia is a free, independent nation of the Commonwealth was something he could not fathom. The burning question for Asians today is *Nationalism* — at any price.

It is a reaction to colonialism. Colonialism is out — but it has left a deep wound, and a situation swollen, sensitive, turbulent. One has to live in currents like this for some time to get the feel of them — and with the feel comes the knowing that it is a situation which calls for love to heal it, and to love, one must *know*. So often we of the West are just as unknowing about the currents and changing situations in Asia as the Filipino boy on the conditions in Australia. So often we get used to the stories in the daily papers of the riots and wars in the hot and muddy places on the rim of the world, and it becomes just a pedestrian story. We get conditioned to the endless cries of "Independence and Unity — or death," which rise above the "color curtain" stretching from Africa, through the Middle East, across India, southern Asia, through China to Korea and Japan. One billion, 470 million people are involved — and yet it doesn't concern us, we think!

If we are newspaper readers, we associate these millions with glamour and adventure, opium and peach blossoms, junks with patched sails, passive oriental faces, shoulders bent under burdens, rice terraces, and noise and smells and thronging people, joss sticks and temples, strange foods and clinging silks — interesting but remote.

In the mid-20th century nothing is remote. As Catholics, it deeply concerns us which currents are affecting large masses of the human family. Because of this upsurge of nationalism, the unfolding plan of God in the concrete details of human history in Asia today will be either helped or hindered by this strong current, affecting more than half the world population. It does seem to me, after seven years working with the Grail in Asia as a newspaperwoman, sharing friendships and responsibility with Asian Catholics, talking, listening, observing, that the very first task in hand for the laity is to formulate a Catholic stand on this dynamic question.

The apostolate of the laity, according to the official text of the First World Congress of the Laity in Rome in 1953, "consists in the first place, in leading men, with full respect for their liberty, towards the truth and love of Christ. It also implies the propagation of the evangelical principles and spirit in the *human structures of temporal order.*"

The Asians at the Congress of the Lay Apostolate in Manila last December were awakened to this, especially as there is a new temporal order in their countries, due to the demise of colonialism since the end of World War II. India, Pakistan, Burma, Indonesia, Korea, Vietnam and the Philippines have all become sovereign nations since 1946.

They came, these men and women, some with the baptismal water hardly dry on their foreheads, purposeful, serious, fully aware of the immense problems affecting their people. They spoke with evident pride and joy about the fulfillment of political aspirations which have been accomplished by the emancipation from colonialism and the beginnings of a fuller and newer national life.

Freedom — Marx or Christ?

A new Asia, a free Asia is being born out of the ruins of the old colonial empires, and whether its soul is going to be friendly to the Church will depend upon how well the Catholic lay people and their episcopal leaders can convince Asian people that freedom and peace will come to them, not from Marx, but from Christ, who said: "You shall know the truth, and the truth shall make you free."

Living Christians have to present the truth. But first, let us look a little closer to the problem. Pandit Nehru, leader of 360 million Indian people, has this to say:

> . . . there is no Asian country now, where any argument, be it either communist or anti-communist, is worth mentioning, if it runs counter to the national spirit of the country in question. In all the Asian countries to which you may go, one fact will impress you: what has imposed itself everywhere is nationalism, and the means of bolstering it up. If you oppose this, then no matter what argument you may offer, it will neither be fully understood nor fully appreciated. Nationalism is invariably founded on the remembrance of an antiquated colonialism, and all that brings back to our minds, either the past colonialism, or any form of colonialism that might arise in the future, brings back immediately ancient memories and stirs up violent reaction.

Nehru's words echo feelings to be found everywhere in post-war Asia. So many times, sitting in buses, on planes, talking with students, I began to discern a pattern of thought. "The westerner has to get out — too long he has dominated our country. Everything, even communism must be used, if it brings us sovereign nationhood." It is not easy for the young patriot to sort out the woods from the trees. Post-war Asia asked for "bread" of independence and so many times got the "stones" of communism. We of the West, with our Christian traditions, were not alert to catch this moment in history. Many times, unknowing and uncaring, we let the communists use nationalism as a springboard to put across their ideas.

Francis Dufay and Douglas Hyde, writing in *Red Star Versus the Cross*, point out how every issue is colored by the feeling that communism is not the most pressing danger. The enemy is any obstacle to national emancipation and autonomy, from whatever quarter it may come. The association, in the minds of the people, of the Church with the French government in Vietnam almost brought disaster to thousands of Catholics, as they saw the Church lined up on the side of France. The ally, whether internal or external, is any person, movement, party or country that helps toward the realization of an effective national independence.

Logically, the Asian nations are then led to say that communism might eventually be a valuable ally in the country's cause, and so there may arise a strong temptation to make use of it. In its turn, Marxism wants to use nationalism as a weapon, while appearing to serve it.

And it does not fail to do so. The victory of the proletariat, Lenin and Stalin taught, cannot be secure without the liberation of the subject nations and of the colonies from "the yoke of imperialism."

Communists Utilize Nationalism

Not only are the communists turning nationalism to their advantage, they are often partly responsible for its origin and always its growth. They maintain it and build it up increasingly. Nationalism offers many opportunities to the Marxist cause in Asia and throughout the world. It destroys the great colonial empires and consequently weakens the capitalist countries economically, politically and militarily. It breaks up the former empires into a multitude of smaller states, incapable, at least for some time, of supporting themselves.

The waves of extreme nationalism which follow "national liberation," the economic and social instability, the absence of political and administrative leaders backed by solid tradition, in a word, the inevitable fumbling that must follow in the wake of "Independence," will help to maintain an atmosphere of anarchy and discontent that is most favorable to communist activity. The Marxist dialectics find in all this a most favorable situation.

Ironic Confusion

"It is truly ironic," said Senator Francisco Rodrigo at the Manila Congress, "that a revolution based on the Christian dignity of man should absorb communism, which deprives man of that very dignity; that a movement based on man's inalienable rights and freedom, should swing to communism, which denies those very rights and freedoms to man; and that a crusade to uphold the brotherhood of man under the fatherhood of God should carry the banner of communism, which denies God. It is ironic and tragic that man, in searching for a condition in life that is basically Christian, should utilize means essentially unchristian.

"The cause of this confusion is not in Christianity, but in man's failure to practice Christianity. The Western Powers, which profess God, have in practice, departed far from God. Against this departure from God, communism presents its remedy to the Asians — deny God."

The handful of Catholic Asians, 31 million of them, have the enormously challenging task to profess God — to be Christian Witnesses in a bold and heroic manner.

Catholics must make their stand on nationalism clear and unmistakable. First, that they stand for the principle of freedom, so well proclaimed in the Pacific Charter signed by the SEATO nations, that "they uphold the principle of equal rights and self-determination of people, and they will earnestly strive, by every peaceful means, to promote self-government, and to secure the independence of all countries whose peoples desire it and are able to undertake the responsibilities."

For Catholics to stand for this principle is but to stand in line with the authentic traditions of the Church, which has always held political life as part of the full human life.

As well, we will have to strive to love — to pour the oil of human understanding upon the wounds made on colonial peoples, making every effort to restore friendship and cooperation between the peoples of the East and West.

Undoubtedly, one of the ways to cement friendships is to have Western lay apostles working side by side with their Asian brothers and sisters. Teachers, nurses, labor leaders, publishers, doctors, social workers, journalists, all have a task there. Lay Catholics from the West sharing in the burden of training Asian lay leaders in the field, helping in their specialized skills to restore the professions to their place in God's plan. We must develop and staff with Asians, pilot projects in education, land reform, press and publicity, medical science.

Love knows no boundaries — no boundaries of nation, race, or class. We Catholics share in God's love and have to reach out to all people with this love, over border-lines and mountains, over oceans, over the equator, to the rim of the world. Living Christians, confronting living communists. Living Christians being Faith and Hope and Love amidst the confusion of the untaught and the bewilderment of change. Living Christians reaching out from Chicago to Calcutta, from New York to Djkarta, from San Francisco to Tokyo.

Technical "Experts"

Thousands of "experts" have been sent into Asia the last few years from the Soviet. On paper they are agricultural, engineering, medical science experts, going to show the way to their Asian brothers and sisters in this time of change and development; but in reality, they are highly trained, thoroughly indoctrinated communist agents, zealous to spread their doctrine of atheistic dialectic materialism. And they succeed. There is a growing international interchange afoot all over the world, as these gleanings from the current press show.

Colonel Nasser of Egypt (who has just recognized Red China) has arranged a cultural exchange of 40 Chinese students from Peking with 40 Egyptian students from Cairo. Indian professors have been invited to Moscow; a Russian team of girl folk-dancers is touring Lebanon; a Chinese Communist opera company is touring the Middle East; a cultural exchange between Indonesia and Peking has just been made.

Asia needs living Christians — and they are needed now. Members of the universal Church, which transcends nationalism, are needed to

help restore the masses of Asia to their destiny of freedom, as sons of God. To serve the Church in Asia is a challenge — a strategy in our time. It is the world's largest continent. It has a third of the land surface of the earth. It is the earliest center of human civilization. It is today a major target for the enemies of the Church. It is a vital and difficult field of apostolate, and as far as trained lay people are concerned, almost untouched.

The Grail has made a beginning. We have centers in Djkarta, Sukabumi, and Surabaia, in Indonesia, and a center in Hong Kong. They are staffed by full-time Grail members of various nationalities — American, Australian, Dutch, French, and Chinese. We have Asian young women — Korean, Filipino, Japanese, Chinese, all full-time Grail members working side by side with European, American and Australian lay apostles, gaining experience from the West.

These established centers could be consolidated — the work could be developed and extended if we had more personnel. The Grail is a concrete answer to this challenge of Asia in our time. For American Catholic girls who wish to serve the Church, under contract, for a long or shorter period of time, an Institute for Overseas Service will be opened in Brooklyn this October 15. The Grail Institute trains young women, giving them the orientation necessary to work in another country; and places them in posts overseas where their work and daily activities will enable them to have a wide sphere of influence. They will share the daily life, struggles, hopes and aspirations of the people among whom they are sent, working out with them a Christian pattern of life. They will serve the social, educational, cultural and medical needs of these people and help them develop their own lay leaders in these fields.

Review of the Press

Layman Is Spotlighted

THE ROLE OF THE LAITY IN THE CHURCH, by Monsignor Gerard Philips, Chicago, Fides Publishers Association, 1956, 175 pp., $3.25.

THE LAYMAN IN THE CHURCH, by Michael de la Bedoyere, Chicago, Henry Regnery Company, 1955, 111 pp., $2.75.

TWO books on the layman's place in the Church have hit the market at almost the same time. Both have been inspired by the same theological sources and historical events of the most recent years, to bring up to date the developments in this vital area of the Church's life. I shall first discuss the more recent book, that of Monsignor Philips of Louvain, which is in fact senior to that of de la Bedoyere, who was undoubtedly familiar with it in its original French.

The Role of the Laity in the Church cannot help but indicate the vast growth that has been realized in both doctrinal development and historical perspective of this newest of the Church's vital areas, the emergence of an adult laity. The books of Civardi and Lelotte, of Guerry and Morlion, seem really out of date when we consider the firmness of doctrine and breadth of vision that Monsignor Philips is able to apply in discussing basic issues and truths concerning the lay apostolate. Much credit has to be given, of course, to the research done by men like Congar and Montcheuil, to the clear vision of a Suhard and Saliege, and to the painful, but fruitful experiences of the Catholic Action efforts of the pre-war and post-war lay apostles and their ecclesiastical assistants. All this wealth of experience and doctrine Monsignor Philips calls upon in the synthesis that he elaborates.

We must not be surprised that the presence of an educated, alert, active laity should create new problems for the theologian and the clergy in general. It is only in comparatively recent years that universal education and democratic move-

ments as well as a whole new world of scientific, industrial and technical realities have projected the laity into the center of the world's scene. If the twentieth century is essentially a lay world and not a clerically dominated world as were the Middle Ages, or a world where the secular power and the ecclesiastical structure formed the basis of society as in the era before the French Revolution, then a work of re-alignment must be going on in the Church.

Rich and New Mission

Monsignor Philips is not now calling for a lay dominated Church. The Church of God was intrusted by Christ to His apostles and the totality of the priesthood; the safeguarding of the divine deposit and the governing of the faithful will always remain centered in the hands of the hierarchy. But the relations of laity to hierarchy will take on a richer and newer meaning by the very fact that the laity is not merely achieving adulthood in the world, but, more important yet, that a new fast world needs to be incarnated and only a laity conscious of its mission can achieve this incarnation. There are certain behavior patterns, certain solidified structures that make it difficult for the layman to fulfill his mission, simply because they are left-overs of historical situations which have ceased to have meaning in our day.

Monsignor Philips maintains very strongly that there is to be no erasing of the priestly apostolate, no watered-down theology for the layman, no participation in the hierarchical powers. From the hierarchy "the layman in the Church receives all so as to give all. The Word, the Sacraments, the law of liberty, the layman benefits from all these in a total act of living Faith: they are not his to imprison in his own egoism, but to radiate in charity."[1] For the layman to achieve full adulthood in the Church, as a Christian responsible for society, he must be able to receive more generously from the life of the Church and be given that incentive to discover the apostolate — not the apostolate of the priest, but the apostolate proper to the laity. For that purpose theology and spirituality must come to his rescue with the doctrine that he is in need of to make of him, not a monk, not a religious, but a layman struggling with a world that is quite different from the world of St. Thomas Aquinas or even that of St. Thomas More. It is therefore, less a question of participating in the priestly powers or even in the priestly apostolate, than of becoming the perfect Christian under the priesthood and prophetical and governing role of Christ.

Although de la Bedoyere follows the general thought and spirit of Monsignor Philips' thesis, he does not use the same theological precision when he writes, particularly on the relation between clergy and laity in the Church. Monsignor Philips makes it very clear that both clergy and laity participate in the Priesthood, the Kingship and the Prophetic office of Christ. Clergy and laity in the Church form one Mystical Body of Christ. Therefore there is no participating on the part of the laity in the priesthood of the priest or in the powers of the hierarchy. Both clergy and laity form one total supernatural reality, the Mediator Christ, for the salvation of the world. The laity participates in the apostolate of the hierarchy, not in the powers of the hierarchy.

De la Bedoyere is much less careful to use both precise terminology and good theological development. The net result is somewhat uncertain doctrine. By the use of the terms Lay Priest, Lay King, Lay Prophet, he tends to juxtapose the role of the laity over against that of the clergy as if they were two opposing forces within the Church. Even though there is current in the Church at present such a clergy and monk dominated spirituality that the laity have difficulty adapting it to their needs and walks of life, it does not solve the problem to create a notion of opposition rather than one of different roles within the same great reality. Not being a theologian, but rather a journalist, de la Bedoyere must have been impressed most vividly by this aspect of Monsignor Philips' thesis.

I am not berating de la Bedoyere for making a valid point. The need of a place in the sun for the laity in the Church is vital to the effective apostolate of the Church in the present secularist world. More and more the clergy must be made conscious of the need to give a legitimate place to the layman in the Church in both work and worship. But it is also important for its realization that the direction taken be a healthy and sane one. It is precisely in this respect that Monsignor Philips has given us all the benefit of his scholarship and experience.

Lack of theological precision is, for example, apparent in the following passage in de la Bedoyere's book, in the chapter "Laity and Clergy":

> Catholic Action in this form is logically expressing itself in the form of a type of lay religious order called Secular Institutes. In these, unmarried men or women, still living in the world and exercising secular professions, bind themselves with re-

ligious promises or vows to pursue a religious spirituality in support of their apostolic action in the world.[2]

Secular institutes are canonically recognized institutes whose primary function is the salvation of its members and these differ from religious institutes mainly in that the members are not removed from the world and generally do not live a community life. But they are consecrated and dedicated in a quite different way than the lay apostle of Catholic Action, whose primary purpose is the apostolate. The difference between secular institutes and Catholic Action is analogous to the difference between the *religious state* and the *secular priesthood.* The religious enters religion for the primary purpose of his pursuit of the perfect life, although this might be done through some apostolate. The priest exists for the people and it is through his apostolate that he must save his soul. He is not a priest for himself but for the people. It is hoped and expected, of course, that the grace of the priesthood will also have its effect on his own spiritual growth. The point I want to make is that secular institutes are not a development of Catholic Action, or vice versa. Secular institutes existed long before official Catholic Action came about, although the former have had canonical existence only since 1948 (*Provida Mater Ecclesia;* see also article on page 4).

Mother of the Laity

While Monsignor Philips builds his case for the laity in the Church, he is ever mindful that it is not the laity who make the Church, but that the Church makes the laity into a people of God. In his own words:

> The Church is not simply the organized collectivity and mutual cooperation of believers; nor is she the place where they assemble. If this were so, the faithful would "make" the Church. *Materially* speaking, this is quite correct. Moreover, the members have to "make" the Church in the sense that they ought to contribute to her life and increase. But *formally,* the statement is false: it is for the Church to "make" her members. In Christ she has existed before them and she brings them forth into spiritual life. She was never without members; at the very least she was incorporated in the apostolic group and the primitive community. In every sense she remains the Mother of the living.[3]

Having established the principle, Monsignor Philips shows how the laity are associated in the life and work of the Church in her mission of teaching, governing and sanctifying; where the laity's field of action lies; namely, in the temporal sphere where they not only have a work all cut out for them, but where they have the initiative. In a chapter on "The Laity and Catholic Action," Monsignor Philips places Catholic Action in its proper perspective, not as constituting the only form of the lay apostolate, not as supplanting what already exists, but as establishing a beach-head in the temporal order from which a great effusion of lay activity can result, all the while keeping the lifeline between the base of operation and the front lines open and well organized. Catholic Action was largely responsible in bringing the issue of the role of the laity in the Church to the fore. It was Catholic Action that has pointed out the need for a lay spirituality to equip lay apostles for their work which, in turn, has made the theologian aware of new fields of research in developing a theology of work, a theology of recreation, a theology of marriage and the family, etc.

Even the very titles of the two books we are discussing, *The Layman in the Church* of de la Bedoyere, and *The Role of the Laity in the Church* by Monsignor Philips, are revealing in the different points of view of the two authors, although as we indicated already, there is much similarity of material. De la Bedoyere is primarily preoccupied with giving the layman as such recognition and help to carry out his role as an individual layman in the temporal order. Monsignor Philips, for his part, is seeing the whole laity, as the people of God, taking its own legitimate and necessary part in the total life of the Church. This could happen in the providential design only when the laity as such arrived to full stature as a human social reality.

L. J. P., C.S.C.

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[1] Philips, *op. cit.,* p. 174.
[2] de la Bedoyere, *op. cit.,* p. 78.
[3] Philips, *op. cit.,* p. 19.

THE ROLE OF THE LAITY IN THE CHURCH

MONSIGNOR GERARD PHILIPS

In his discussion of the laity's role in the temporal order, the author makes a penetrating study of temporal values. He also sheds light on the frequently misinterpreted doctrine of the priesthood of the faithful and on the relationship of the laity to the magisterium.

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An International Exchange

CHRIST TO THE WORLD, International Review of Apostolic Experiences — English Edition, Quarterly, $2.00 a year, Maryknoll Bookshelf, Maryknoll P.O., New York.

A NEW publishing venture made its appearance in 1955. It is an international review published by Father Legrand, a Belgian missionary who worked for many years in North China. It is an effort to bring together all the missionary and apostolic efforts to non-Catholics on an exchange basis of information and education. We have now two issues in our hands, the first and third English editions. Therefore our comments are based on these exclusively. This review is coming out in other languages; Italian and French have certainly appeared.

What is the purpose of this international review? The first reason for its publication is to bring about a wider acquaintance with the missionary problem. The modern world is universal. The means of the apostolate must also have this same point of view. It seems that in the face of a world-wide and strongly organized movement of Communism, the Catholic missionary effort is cut up into hundreds of little unrelated efforts. The missionary apostolate should have the same dimensions as has the modern world. The same problems exist everywhere, so there should be an awareness of these and of the solutions being tried by different local groups.

Then, there should be a centralized and strongly effective modern technique of diffusion and evangelism. It seems that eventually the review will also expand into radio, television, and every other means of propaganda. It speaks of using books, reviews, posters, correspondence courses, c i n e m a, theatre, radio, television. Whether the magazine itself is going to use these or whether it suggests that people all over the world be aware of using these is not altogether clear. At any rate, it is in favor of all modern techniques and probably wants to encourage the wide use of them.

Thirdly, the review suggests that to know the influences of our times, we must study the great movements of ideas that are shaping the present day world. The presentation of Christian truth must be suited to minds as they react today. The review by its international team of collaborators will, no doubt, be in a good position to read the mind of the present day world. It would be necessary that intellectuals be brought into this area.

The fourth objective is to stir up an apostolic spirit, a missionary spirit in the ranks of the faithful. Only an apostolate of conquest can cope with a missionary movement such as Communism.

These are the objectives of the new review. Its first and third issues of nearly 150 pages each are a crazy quilt of doctrinal pronouncements, factual reports of experiences, social and religious problems as existing in a great variety of different countries, such as in Arab countries, in Vietnam, successful apostolic projects all over the world. The first issue is definitely better than the third. It is fairly easy to start a project; it is more difficult to continue it and build it up. I wonder if this problem can be overcome successfully.

One big question I have: although Father Legrand is from Belgium and he must be aware of the specialized movements, at least of J.O.C., there is a great void or gap in the two issues at hand. The Legion of Mary is well represented in the pages, various fly-by-night projects are recorded, but nothing significant is said about the specialized movements of Catholic Action. It seems that these movements, if any, have an international outlook as well as an incarnational spirituality to make a real contribution to the success of this kind of review. They are missionary in perspective and while they are not primarily geared to convert making, they are building bridges to the non-Catholic world as no direct appeal can achieve. It seems a glaring void.

L. J. P., C.S.C.

Apropos a Book Review

Reviewing Rev. John Thomas' excellent book *The American Catholic Family*, Donald McDonald raises a question which needs some comment.

Finally, I think the Christian Family Movement needs to be looked at more critically and circumspectly than it is looked at in this book. Is the "Cell technique" actually the right psychological approach for the American family? Is it really natural for the typically "open" American to form semi-clandestine units for the purpose of "Christianizing" an unsuspecting neighborhood? Does C.F.M. achieve in practice what is promised on paper and in theory? Is the "observe, judge and act" formula of the "cell" sufficiently flexible to accommodate the great number of families which Father Thomas says must be attracted to the movement if it is to

penetrate all strata of society? These are questions that are seldom raised and have never been answered to my satisfaction to date.[1]

It is a pity that such a splendid journalist should be so woefully uninformed concerning the purpose and methods of specialized movements of Catholic Action. That the movements need a "re-thinking" is clear and the movements themselves are more aware of this than is Mr. McDonald. The re-thinking, however, is being done on a much higher level than the book review suggests. We refer, for example, to the excellent article of Monsignor George G. Higgins in *Apostolate*,[2] under the title "Apostolate Unlimited."

Mr. McDonald states in another article that Msgr. Higgins' analysis does not answer his particular objections. However, we mention it as only one printed example of the self-evaluation common today within these apostolic groups.

The specialized movements have achieved the "native son" distinction. What is more important is that they remain faithful to the mission that they have from the Church: to incarnate their particular society, to make Christian their world. They deserve credit for what they have achieved; they need prayers for the task ahead.

L. J. P., C.S.C.

[1] *The Catholic Messenger*, Davenport, Iowa, July 5, 1956.
[2] Vol. 3, No. 3, Summer 1956, pp. 36-40.

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With Ecclesiastical Approbation

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Published quarterly by Fides Publishers Association, Chicago 19, Illinois.

Subscription Prices. Domestic and foreign, $2.00 for one year; $3.50 for two years; $5.00 for three years. Business and subscription office, Box 181, Notre Dame, Indiana.

Indexed selectively in the *Catholic Periodical Index*.

Editorial

AN INCREASING number of study week notices comes across our desk each Summer. While we are familiar with the more publicized national get-togethers of such movements as the National Liturgical Conference, the Christian Family Movement, the Young Christian Workers, we may not be aware of countless others — apostolic weeks, Third Order weeks, family weeks, seminarian weeks, priest weeks, student weeks, and regional study weeks of national movements.

It is indeed encouraging for the future of the Church in America that so many people today are eager and willing to sacrifice valuable vacation time to attend study weeks, often at great financial sacrifice. It raises for inquiry *just what is a study week? What is its value? What kind of experience is it,* as something different, for example, than a convention or a Summer school, or a lecture series, or — yes — a traditional vacation?

Study weeks are somewhat analogous to family reunions, in the sense that spiritual family members of different apostolic movements like to come together once a year in a spirit of fraternal unity. We like to come together to exchange experiences and ideas, renew old acquaintances, make new plans, share problems. We like to come together to pray, to study, to recreate, to enjoy good fellowship. There is a kind of foretaste of heaven in all this.

Study weeks indeed are living and shared experiences. They are more relaxed than conventions, less formal, stultifying and stuffy. Lectures and "formal papers" are minimized as workshops and small group discussions rule the week. Informality, genuine dialogue, a mutual learning from one another — this is the pattern.

Study weeks are much more than days filled with sessions which one attends. They engage, rather, the whole personality. They are spiritual and spirited. They are characterized by friendship. The worship life of the week is communal — sung and recited Masses, Compline, prayer in common. Everywhere the spontaneity of the week manifests itself — in church as well as in the dining hall. The spirit is contagious. I've seen big city boys sing together by the hour at study weeks, whereas they would be ostracized back in the city if they ever attempted it.

Because of all these elements of community life, study weeks are an important part of our apostolic formation. They give us a spirit which we would like to take back to our parishes and neighborhoods and places of work.

During the year, week after week, we attend our meetings, lose ourselves in our activities, plod through our endless projects. We grow weary. Sometimes we hardly have time to reflect on the meaning of our apostolate or the motivations of our endless activities. At study weeks, however, we get away from it all; we step back from the forest; we take a long and reflective look on our year; we meet others who had the same problems; we study our principles of action; we catch fire with the zeal of others; we re-fuel; we get a new lease on apostolic life. Study weeks are a renewal. In that sense they are the best kind of vacation.

We know people whose lives have been changed by study weeks. No one will ever quite forget his first study week. It is such a new and rich experience. And it would be a great personal tragedy for anyone ever to pass up a study week. Often they are once-in-a-lifetime experiences that can never be recaptured in later life.

If you didn't attend a study week this Summer, mark your calendar today for next Summer.

Vincent J. Giese

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